ANIMADVERSIONS

Upon a Book, Intituled,

FANATICISM

FANATICALLY

Imputed to the *Catholick Church*,

By Dr. *STILLINGFLEET*,

And the

Imputation Refuted and Retorted by S. C.

The Second Edition.

By a Person of Honour.

LONDON,

Printed for *R. Royston*, Bookseller to His most Sacred Majesty, 1674.

ANIMADVERSIONS

upon a Book Intitled

VANITY DETECTED

Corrected & Enlarged

By the Author

Printed in the Year 1677.

TO

Dr. Stillingfleet.

SIR,

HAving lately, it may be later than moſt men in England who are inquiſitive after Books, had a view of a little Book (in anſwer to a Book of Tours which I had not then ſeen) Intituled, Fanaticiſm Fanatically Imputed by him (Dr. Stillingfleet) to the Catholick Church; I had read very few leaves in it, when I was able warrantably to ſay, that Mr. Creſſy was the Author of this Book; a perſon whom I had long known, and familiarly converſed with, before he was perverted in his Religion, and had often ſeen ſince; and upon the whole I muſt confeſs (if there had not been ſome particulars in it, which could not ſuffer me to be deceived) I could hardly have believed that ſo much pride, and bitterneſs,

and virulence could upon ſo little provocation, and with ſo little excuſe have dropped from his pen. The confidence *of it amazed me, as much as the* rudeneſs; *and though I could not expect that a man who had treated his own Mother with ſo little reſpect, could have much reverence for your Perſon, who have ſo vigorouſly defended her, and fully vindicated her from all the reproaches that Claſſis of men have been able to caſt upon her, and expoſed their malice and their ignorance more nakedly to the view of the world, than I think hath been ever done before, for which all her true children are, and always muſt be indebted to you, and to your memory: I thought the little angry Book fit to receive ſome anſwer, and the Author of it worthy of reprehenſion and admonition, which he might receive with leſs diſturbance from an old Friend; and I thought it likewiſe unreaſonable that you, whoſe ſtudies are ſo wholly engroſſed by, and dedicated to the publick, ſhould be put to the trouble to free your ſelf from theſe feeble calumnies, which every man who hath read your Works is able to do, and every man who loves the Church, is bound in juſtice to do: Beſides, I was willing to invite other* Lay-men *to ſhew with more efficacy their concernment for the Church, and the Proteſtant Religion, ſo variouſly and maliciouſly*

liciously assaulted on all hands, though God be thanked impotently enough, that the defence of it may not be looked upon as the sole duty of the Clergy. *These were the motives that invited me to undertake this little task, which I was not long performing, and yet even when I had finished it (if so imperfect a draught can be called finishing) I chanced to have the pleasant sight of your Answer to several late Treatises, &c. and I can with a very good conscience assure you, that mine was dispatched before I did see it, and therefore, especially since you have only taken a slight notice in the Preface of Mr.* Cressy's *waspish invectives, I am willing, if you please, that my short Animadversions may be likewise presented to his view, which is intirely left to be communicated, or suppressed, or corrected according to your judgment, by,*

SIR,

Your most affectionate

unknown Servant.

IMPRIMATUR

THO. TOMKINS.

Ex Æd. Lambethanis,
Nov. 29. 1673.

ERRATA.

FOlio 6. Line 21. for *Church of England*, read *Church of Rome.*

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Upon a Book, Intituled,

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Imputed to the Catholick Church,

By Dr. *STILLINGFLEET*,

And the

Imputation Refuted and Retorted

by S. C.

IT was the wiſh, not the hope of the moſt excellent *Lord Bacon* in his never enough admired *Advancement of Learning*, that good Books had the quality or faculty of *Moſes*'s his Rod, that being become a Serpent, eat up, and devoured the other Serpents, which were produced by the Rods of the Sorcerers or Magicians: The number was ſo great in his time of

idle, and impertinent, and Seditious Books, and the number of the Readers who were delighted with them was likewiſe ſo great, that Books of Learning, weight and importance found little countenance, and few Men at leiſure to peruſe them, and he ſaw no remedy, but by ſuch a miracle: What would that great and diſcerning Perſon think, if he had lived in theſe days, when the licence of writing, and publiſhing light and ſcandalous Books of all Arguments, without any rules or limits of modeſty is grown the Epidemical diſeaſe of the Nation, and a reproach to the Government, in the violation of the Laws, the contempt of the Magiſtrate, and the general contagion that is ſpread abroad, and threatens the very peace of the Kingdom, at leaſt diſturbs the ſober converſation of it? The ſpirit of *Martin Marprelate*, which hath for ſo many years been expired, or extinguiſhed, is revived with greater inſolence, and improved, and heightned as well againſt the State, as the Church in a petulancy of language, in a ſtyle ſo new, and unbecoming Men of honeſt education, that the graveſt arguments in Divinity it ſelf, and Texts of the Sacred Scripture are handled in a manner, and faſhion, and with ſuch vain and Comical

mical expreſſions, as have not uſed to be admitted in the lighteſt arguments, or in ſober and chaſt mirth. The important and vital parts of Government, the dignity of the Laws eſtabliſhed, and even the Perſon of the King himſelf, and the greateſt Magiſtrates are arraigned, cenſured, and inveighed againſt in ſuch a bitterneſs of words, with terms ſo reproachful, as have not been ever uſed in good company; and as if the *Engliſh* tongue were too narrow to comprehend all the Ribaldry and filthineſs of their thoughts and inventions, they coyn new words of contempt and indignation, and make uſe of a Dialect never heard of, but in the company of Ruffians, and the loweſt and moſt debauch'd of the People, which for wit ſake they apply to their vile purpoſes; ſo that this extravagance (if not timely ſuppreſſed) doth really ſeem to threaten, not only a general corruption of manners, but of the purity, and integrity of the Language, and of the good humor, and good nature, and modeſt converſation of the Nation; and upon this occaſion I cannot but lament the want of that caution and prudence which was heretofore obſerved, when this unruly Spirit firſt broke out in the time of *Martin Marprelate*, who had

a contribution of Jeſts, and Scoffs, and Comical inventions brought to him, by all the party who deſired to expoſe the Church and the Government of it, to the contempt and ſcorn of the looſe and rude People. It was not thought worthy of any ſeriousMan to enter into the liſts with ſuch adverſaries, or to take notice of their Pamphlets, but Men of the ſame Claſſis, of the ſame rankneſs of Wit and fancy, and of honeſter principles were the Champions in that quarrel, *Thom. Naſh* was as well known an Author in thoſe days, as *Martin*, who with Pamphlets of the ſame kind, and ſize, with the ſame pert *Buffoonry*, and with more ſalt and cleanlineſs, rendred that libellous, and ſeditious crew ſo contemptible, ridiculous, and odious, that in a ſhort time they vaniſhed, and were no more heard of. What was urged or inſinuated by any Men of diſcretion and underſtanding, that might make any impreſſion upon ſober, unwary, and miſinformed Men, was carefully and learnedly anſwered by Perſons aſſigned to that purpoſe, that the Church, or the State might not undergo any prejudice by want of ſeaſonable advice, without mingling any of the others froth or dregs in their compoſitions, which they left to the chaſtiſement

of

of thoſe who could as dexterouſly manage the ſame weapons, and were fitter for their company: And methinks grave and ſerious men, or they who ought to be grave and ſerious, ſhould be afraid of imitating ſuch adverſaries in their licence and exceſſes, leſt they ſhould get into a ſcoffing vein, which they ſhould not eaſily ſhake off, or loſe their credit with worthy Men, for diſhonouring the cauſe they maintain ironically.

A man will hardly be thought provident enough, or ſolicitous for his own peace, and credit, who having diſcovered this unruly frantick diſeaſe, will expoſe himſelf to the malignity thereof, by approaching ſo near the company of thoſe angry Waſps, and Hornets, who are like to be willing to take any opportunity to be revenged upon a Perſon, who hath preſumed to be offended with their manner of writing, and in the ſame inſtant, ſubmitted his own to their cenſure, which is like to be liable to as many exceptions of weakneſs and impertinence: To which I ſhall only ſay, that whatever other faults they ſhall diſcover in this ſhort writing of mine, they ſhall not find the ſame of which I complain; I ſhall give no body ill words,

nor provoke them by contemning their Persons; and I chuse rather to be at their mercy, than not to endeavour the best way I can to divert men from that indecent way of reviling each other; and instead of answering Arguments, to traduce the Persons who urge them. Truth is of so tender, and delicate a constitution, that it is defiled by rude handling; and hath advantage enough to encounter and conquer its adversaries, by the vigour of its own beauty, without aspersing the deformity of the other, farther than unavoidable reason makes it manifest: I shall not interpose in those Arguments, which are now most agitated in that scurrilous style that I complain of, but chuse to take upon me to make Animadversions upon a Book lately published, at least lately come to my sight, Intituled, *Fanaticism Fanatically imputed to the Church of* ~~England~~ Rome, *by Doctor* Stillingfleet, *and the imputation Refuted and Retorted by* S. C. The Author whereof professes himself an avowed Enemy to the Church of *England*, and would be thought as much an enemy to the foul custom introduced into the Controversies concerning it, and the liberty men assume to deride Religion instead of vindicating it; to wound the profession, by a petulant

and

and ſcornful mention of the Profeſſors, and by expreſſions full of pride and vanity, and deſtructive to peace and government: and yet how contrary ſoever this way of writing is to his practice and inclination; he hath ſome jealouſie of himſelf, that upon the inſupportable provocation he hath received, ſome phraſes of bitterneſs may have ſcaped his Pen, which he doth believe he hath very good authority not to make any excuſe for, and there being ſuch plenty of that noiſom Gall ſcattered throughout his whole diſcourſe, it will be but juſt to take a view of his provocation, and whether his revenge be no more than proportionable to the occaſion, and then whether the imputation be not rather confidently retorted, than reaſonably refuted; and whether in the endeavoring the one or the other, the bounds and limits of all modeſty and civility are not ſo far tranſgreſſed, that the Author is liable to juſt cenſure.

I do the rather enter into the Liſt upon this occaſion, becauſe I may infallibly preſume, that I know the Author of that Diſcourſe; for I no ſooner read it, which was long after it was publiſhed, but that it was manifeſt to me by many particulars

contained in it, in which I cannot be deceived, that it is written by Mr. *Creſſy*, with whom I have been acquainted very near fifty years, and have very long eſteemed him for his parts, and learning, and for his good nature, and his good manners, all of which were in as great perfection then, as they have been ever ſince, or are at preſent; and therefore as I ſhall treat him with that candor that becomes an old Friend, ſo I do not ſuſpect his reception, and interpretation of it will be ſuch as is worthy of that temper of ſpirit, which he profeſſes to be of; nor do I deſpair of preſenting ſome conſiderations and reflections to him, which may ſo work upon it, as to induce him to believe, that both in regard of the matter it ſelf, and the manner of treating Dr. *Stillingfleet*, he hath ſwarved very much from thoſe Rules which he preſcribes to others, and pretends to obſerve himſelf, and then the tenderneſs of his own Conſcience will inſtruct him what reparation he ought to make.

But before I enter into the debate, I muſt firſt declare, that the Religion I profeſs and defend, is the Religion of the *Church of England*, and not the particular opinions,

opinions, much leſs the expreſſions of any member of it, how worthy ſoever: and Mr. *Greſſy*, who profeſſes to be an adverſary to it, ought to inſiſt only upon what is owned, and avowed by her, and not hope to wound her through the ſides, or by the weakneſs or paſſions of thoſe who have deſerted her, or ſtill adhere to her: And in the ſecond place, that I do not take upon me to write againſt the *Catholick Church*, of which the *Church of England* is a vital part; or againſt the Religion profeſſed in any *Catholick Countrey*, but againſt the *Roman Catholick Subjects* of his Majeſties Dominions; whoſe Religion I take to be different from that, which is profeſſed and eſtabliſhed in any *Catholick Countrey* in *Europe*, and diſavowed by all the *Catholick Countries* out of *Europe*. And one of the principal reaſons that engages me in this Diſcourſe, is to endeavour to draw the diſpute that is between the *Church* and the *Laws of England*, and his Majeſties Subjects of his own Dominions who profeſs to be of the *Roman Faith*, into a narrower room, and within that compaſs that properly contains it: And I have always thought that they have had too much countenance, and too great a latitude allowed them, in reducing the

conteſt

conteſt to what concerns all the members of the *Roman Church* equally with themſelves; as if the *Roman Catholicks* of *England* withdraw their obedience from the *Kings authority*, and oppoſe the *Laws of the Land*, ſo much to the damage of their Eſtates, and the danger of their lives, if the Laws were proſecuted againſt them, only for the ſupport, and in the defence of the cauſe common to all other Catholicks: Whereas I ſay, the difference between us depends wholly upon the perſonal authority of the *Pope* within the *Kings Dominions*, which is an argument never uſed for the ſupport of the *Catholick Religion*; if it were, all Catholicks muſt be of the ſame opinion. It was that, and that only that firſt made the Schiſm, and ſtill continues it, and is the ground of all the animoſity of the *Engliſh Catholicks* againſt the *Church of England*, and produced their ſeparation from it; and if they will renounce all that perſonal authority in the *Pope*, and any obedience to it within his Majeſties obedience (which I ſay again is not admitted in any other Catholick Kingdom) they will purge themſelves of all ſuch jealouſie, or ſuſpicion of their fidelity, as may prove dangerous to the Kingdom, and againſt which the Laws are provided:

vided: Their opinions of *Purgatory* or *Tranſubſtantiation* would never cauſe their *Allegiance* to be ſuſpected, more than any other error in Sence, Grammar or Philoſophy, if thoſe opinions were not inſtances of their dependance upon another Juriſdiction foreign, and inconſiſtent with their duty to the *King*, and deſtructive to the *peace* of the *Kingdom*: and in that ſence and Relation the Politick Government of the Kingdom takes notice of thoſe opinions, which yet are not enquired into or puniſhed for themſelves; let them diſclaim that, and they will find themſelves at great eaſe.

This is the only Argument I wiſh ſhould be inſiſted on between us and our fellow-ſubjects of the *Roman profeſſion*; not that I think that the other Doctrinal points between the two Churches are not worthy the inſiſting upon, but that as much hath been ſaid already upon them on both ſides, and as convincingly as is neceſſary: Nothing new can be added, at leaſt no man will be convinced with what ſhall be added, who is not moved with what is already ſaid; nor doth the meer difference upon any of thoſe points naturally produce that uncharitableneſs, thoſe animoſities of which

which we complain towards each other: No man was ever truly and really angry (otherwiſe than the warmth and multiplication of words in the diſpute produced it) with a man who believed *Tranſubſtantiation*, more than he would be with another, who ſhould come into a room where he was reading by a Candle, and ſwear that the room was ſo dark that he could not ſee his hand; but when he will for the ſupport of this *Paradox* introduce an authority for the imperious determination thereof, that the Word of God hath not commanded men to ſubmit to, and the Word of Man, the Law of the Land hath poſitively forbidden them to ſubmit to, it is no wonder if paſſion breaks in at this door, and kindles a Fire ſtrong enough to conſume the Houſe. This is the Hinge upon which all the other controverſies between us, and the *Engliſh* Catholicks do ſo intirely hang and depend, that if that only were taken off, all the reſt would quickly fall to the ground; and therefore it concerns Mr. *Creſſy*, and the reſt of his friends to faſten, and make that Hinge ſtrong, that it may ſupport the reſt from falling: And I cannot but obſerve how unwillingly they are brought to touch this point, or if they do, it is ſo lightly, as if it

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were too hot for their fingers: and upon the neceſſity of a through examination of this material Argument, I ſhall be obliged to inlarge in the Concluſion of this Diſcourſe.

F There is another reaſon that hath principally invited me to this unequal undertaking, that is, my Zeal to the *Church of England*, and a compaſſion of the very ill condition it is reduced to, by an unworthy conſpiracy, that was never before entred into, againſt it, or any other *eſtabliſhed Church*, in undervaluing whatſoever is written by any *Clergy-man*, how learned and vertuous ſoever in defence of it; as if he were a party, and ſpoke only in his own intereſt, ſo that they who would undermine it, by all the foul and diſhoneſt arts imaginable, have the advantage to be conſidered as Perſons engaged in that accompt, meerly and purely by the impulſion of their Conſciences, and for the diſcovery of ſuch dangerous errors, as are dangerous to the Souls of men; whileſt they who are moſt obliged, and are beſt able to refute thoſe vain and malicious pretences, and to detect the fraud and the ignorance of thoſe Seditious undertakers, are looked upon as men not to be believed, at leaſt partial,

partial and that all they say is said on their own behalf. This is a sad truth, and a new Engine to make a Battery, at which *Atheism* may enter without opposition, with all its instruments and attendants, that would make *Christianity* it self ridiculous, that it may be contemptible. God forbid that this Scarcrow should impose silence upon, or seal up the mouths of any Learned and worthy *Clergy-man*, who should open them the wider for this combination, and contribute the more to the assistance and vindication of the best constituted Church in the world, because it is in a distress by mockers, and scoffers, and neutral or unconcerned persons, who make the approaches, and sap the ground to open the way, and make the access the more easie, for more declared Enemies to oppress and destroy it. This hath been a motive to me, who have neither dependance upon, or relation to any *Clergy-man*, nor any temptation to imbark my self in this quarrel; but my love of truth, and the most abstracted duty to my Countrey; and likewise because I think, though the *Clergy* is best able to judge of any difficulties in matters of Religion, the *Laity* is equally engaged in the consequences which will inevitably attend any prejudi-

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ces it ſhall undergo, or be expoſed to, and therefore ought in time to contribute their talent towards the ſecuring it, and not ſtand idle Spectators of thoſe ſtratagems which are no leſs deſigned againſt the State, than the Church.

In the laſt place, the particular eſteem I have of the profound Learning and integrity of Dr. *Stillingfleet*, (to whom I am very little known) and his great merit towards the *Church of England*, (whoſe worthy Champion he will not be thought the leſs, for the untrue aſperſions Mr. *Greſſy* hath preſumed to caſt upon him, and which will eaſily be wiped off) hath diſpoſed me to interpoſe in his Vindication, which is ſo much due to him from other Men, that I wiſh he may not trouble himſelf with it. And having now obſerved Mr. *Greſſy*'s own method, in giving firſt account of the reaſons and motives which have prevailed with me for this engagement; for which I cannot alledge another that was moſt powerful with him, obedience to certain friends, whoſe commands he ought in no wiſe to reſiſt, ſince I may honeſtly declare, that no Friend I have is privy to my purpoſe, or knows what I am doing: I make haſt to wait upon

upon him by his own ſtages, and ſhall make no excuſe for not affixing my name to what I write, which I do purpoſely decline, not by the example of *S. C.* but by the aſſurance I have, that the publiſhing my name would be ſo far from bringing any advantage to the cauſe for which I am ſolicitous, that it would rather increaſe and propagate the prejudice that is againſt it. I do therefore provide a more natural countenance to ſupport it; and which legally will ſupply the defect of the name, by having it Licenſed by lawful Authority, without which it ſhall never be publiſhed.

IF Dr. *Stillingfleet* hath in truth caſt any contemptuous aſperſions upon Mr. *Creſſy*; or if he hath ſuffered any ſcorn or calumny, only for recommending to devout Chriſtians, inſtructions for the practice of Chriſtian vertues, and piety in the greateſt perfection that this life is capable of: If he hath ſelected the moſt Sacred things and Perſons in the *Catholick Church*, on purpoſe to be contaminated with his Ink full of Gall and Poyſon, thereby adminiſtring new Arms to *Atheiſts*: If he hath endeavoured to ſhew, that all the Religion profeſſed in the World, and that thing

thing that bears the name of a *Catholick Church* for ſo many Ages before the time of *Luther* and *Calvin*, was nothing for their *Worſhip* but *Idolatry*; for their *Devotions* but *Fanaticiſm*, and for their *doctrine* and *diſcipline*, nothing but *faction*, *ambition*, and *avarice*: And if the Doctor hath imployed his talent of reaſoning upon theſe ſubjects, to diſcharge his exceſs of ſpleen and choler, and to give free ſcope to all unchriſtian, and even inhumane paſſions, (with all which the three firſt Pages do confidently and directly charge him) I muſt confeſs that Mr. *Creſſy* will not only be excuſable for any Zeal and confidence he ſhall expreſs againſt ſuch an adverſary, but that the Doctor hath neither direction or authority from the *Church of England* in either of the particulars, nor would I undertake to vindicate him from that great guilt. But if nothing of all this be true, and if the Doctor hath neither ſaid or done any thing of this with which he is charged, Mr. *Creſſy* ſhall but comply with his obligations in ſeriouſly conſidering whether he hath obſerved St. *Paul*'s injunction; *Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice.* And of the greater importance any controverſie

Eph. 4. 31.

is, especially if it hath any relation to Religion, the swarving from that rule can never be dispensed with, and therefore it will be proper in the first place to examine the evidence that is to prove this charge, or charges against the Doctor, before we consider the three Imputations, by which it is said he would fright men from the Communion of the *Catholick Church*, or the other three Retorsions by which Mr. *Cressy* is confident to wound the *Protestant Churches*, upon both which, reflexions will be made in the proper season.

Though I am no stranger to the writings of Dr. *Stillingfleet*, but have read, I think, all that he hath published, at least all that I have seen of his; and as I always admired the strength and vigour of his ratiocination, and the clearness of his style and expressions (a faculty not natural to all very Learned and pious men) by which he renders the most difficult points, and which are usually by others wrapt up in obscure terms, plain and intelligible to vulgar understandings: So I have been exceedingly delighted with the softness, gentleness and civility of his language, (which can never flow from an insolent

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or proud ſpirit) in which he repreſents things, which in themſelves are light, and as ſuch might be neglected, in a pleaſant, not reproachful manner; a dialect his adverſaries are not acquainted with: And when he is compelled to anſwer Arguments, or rather Allegations full of bitterneſs and reproachful words, which would tempt another to take the advantage they are liable to, with ſome ſharpneſs; he paſſes by the provocation, and collects what can poſſibly be found like reaſon, out of what is alledged, and refutes it with very much leſs ſeverity than the matter would juſtifie, and ſeems ſometimes to require. Yet knowing Mr. *Creſſy* well too, and that he is not of a quarrelſome diſpoſition, or apt to give ill words in his diſcourſe, and to have a full underſtanding of what he reads, that cannot be impoſed upon; I had ſome fear that the Doctor had upon ſome great provocation exceeded his former limits he had preſcribed to himſelf, and retorted the language of his adverſaries with a bitterneſs natural enough for them, though not to him; And that temper I wiſhed might never depart from him; and therefore I was in ſome pain till I could procure the Doctor's Book that had raiſed ſo much paſſion in

Mr. *Creſſy*, and which I had not ſeen before: But when I had carefully read thoſe places to which the exceptions were made, and examined as well as I could the ſignification or implication of every word; I begun to ſuſpect that I was miſtaken in my former conjecture, and that Mr. *Creſſy* was not the Author of that Imputation Refuted; but when I again reflected upon the reaſons which had firſt produced that judgment of mine, I found they had ſtill the ſame ſtrength, and had then nothing to hope, but that his obedience to thoſe Friends, whoſe commands he ought in no wiſe to reſiſt; for the writing and publiſhing his diſcourſe, had prevailed likewiſe with him to publiſh it in their, and not his own words, and I ſhall hereafter give Mr. *Creſſy* a warrantable reaſon, why I am ſtill of the ſame opinion.

Pag. 11. The firſt thing Mr. *Creſſy* lays to his charge is, *That he accuſes the* Catholick Church *of* Fanaticiſm, *which he ſays no man ever preſumed to do before; and that he hath written an invective againſt the life and prayer of Contemplation, commended and practiſed only in the* Catholick Church; *it being a ſtate which from the infancy of the Church* (he ſays) *hath been*

been esteemed the nearest approaching to that of glorified Saints; and the evidence that he produces to make this charge good is, *That the Doctor that he might make an entrance into the invective with a better grace, hath produced on his Stage antiquely dressed, the famous Teachers and erectors of Schools for Contemplation,* S. Bennet, S. Romaulde, S. Bruno, S. Francis, S. Dominique, *and* S. Ignatius, *exposing them to the derision of prophane persons, for which he threatens him shrewdly upon an Epigram in the Margent out of* Martial.

Before he proceeds farther in his evidence, lest the Doctor may be too much exalted with the novelty of his invention of his prophanely imployed Wit; he doth assure him *that he hath heard that kind of Wit before, when he was a young Student in* Oxford, *in a repetition Sermon to the University, which*, he says, *if fancy be alone considered, far better deserved applause, wherein the Preacher descanting upon the whole life of our Saviour, rendred him and his attendants, men and women, objects of the utmost scorn and aversion, as if they all of them had been only a pack of dissolute vagabonds and*

cheats: But preſently the Preacher changing his ſtile, as became a Diſciple of Chriſt, with ſuch admirable dexterity, and force of reaſon, anſwered all the Cavillations and invectives made before, that the loudly repeated applauſe of his hearers hindered him a good ſpace from proceeding: Notwithſtanding which the grave Doctors and Governours of the Univerſity, though much ſatisfied with his abilities, yet wiſely conſidering that a petulant Hiſtrionical ſtile, *even in objections, did not fit ſo ſacred a ſubject, and that it was not lawful too naturally to perſonate a* deriding Jew, *obliged the Preacher to a publick* Recantation-Sermon *in the ſame Pulpit the Sunday following.* To which pretty tale I ſhould make no reply, ſince in the judgment of no diſpaſſioned man, it cannot be thought to be parallel to any thing the Doctor hath ſaid or done: Yet I ſhall endeavour to convince Mr. *Creſſy*, that his memory hath not been faithful to him, in preſerving the merit of that caſe and ſentence, and ſhall give him cauſe to believe that I was likewiſe preſent at that Sermon, by putting him in mind that it was preached by one Mr. *Luſhington*, a man eminent for his parts, upon thoſe words in the Evangeliſt; *And his Diſciples*

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came and stole him away whilst we slept: Which gave him occasion to help the Souldiers in their defence, in which he gave them leave to use some light expressions against the witnesses for the *Resurrection*, which were not decent upon that subject; but that part was quickly ended, when he put into the mouths of the Disciples, to whom he likewise assigned a part, words very worthy of them, and fit to be uttered in that place, and with which the graveſt Auditors were abundantly satisfied, though they were displeased with some light and scandalous expressions in some other parts of the Sermon: Which he begun with *qu' elle Novelle*, as if he came thither to ask and hear News; but under favour of Mr. *Cressy*'s memory, nothing of this was the ground of the sentence or his Recantation; but a *Parliament* being then sitting, the *Preacher* had unwarily, and very unnecessarily let fall some words which reflected upon *their proceedings*, particularly that now every *Peasant in Parliament*, by the priviledge of his Vote there, cared not how he behaved himself towards *the King*, or *the Church*, or to that effect; which made those who loved him best, willing to censure him there, that he might escape a harder judg-

ment in another place: Whereupon the *Vice Chancellor*, who was Dr. *Pierce* (afterwards *Biſhop* of *Bath* and *Wells*) commanded a copy of the Sermon, which being delivered and peruſed by *him*, and a *Delegacy* of the *Doctors*, Mr. *Luſhington* was reprehended for the light and ſcandalous expreſſions he had uſed upon a ſubject too much above thoſe exceſſes; and was ordered to make a *recantation Sermon* for what he had ſaid of the *Parliament*; and had a Text likewiſe given him to that purpoſe; the words concerning the *Apoſtles* in that of the *Acts*, *And they aſſembled together with one accord in one place*: Which Recantation he performed with great ingenuity and much applauſe. If theſe particular recollections do not induce Mr. *Creſſy* to concur in the truth of the relation, I doubt we ſhall find few equal Arbiters to determine the difference between us; for this Sermon, if I am not very much deceived, was preached in *April* 1624. or 25. of which I believe that there be not many ſurviving Auditors beſides Mr. *Creſſy* and *my ſelf*.

In the next place let us examine how the Doctor came to provoke Mr. *Creſſy*, by laying this grievous charge of *Fanaticiſm* upon

upon many members of the *Catholick Church*, and to charge the Church it ſelf to be guilty of giving too much countenance to it: Mr. *Creſſy* confeſſes that the firſt occaſion was given him, by charging the *Church of England* with *Fanaticiſm*; which is ſure as new a charge upon that Church, as it can be upon the other, which he is ſo far yet from retracting, that he ſtill juſtifies it, by there being ſo many *Fanaticks* in the *Church* of *England*; whereas he knows there is no *Fanatick* in *England*, or in any *other Country*, who doth not avow a particular malice, and diſpleaſure againſt the *Church of England*, and if he doth not, he is no *Fanatick*. There can be nothing more contrary to *Fanaticiſm*, than the order, and diſcipline, and ſteddineſs of the *Church of England*: And it is not ingenuouſly nor generouſly done of Mr. *Creſſy* to charge that Church with inclining to, and favouring an enemy, that he knows hath rebelliouſly invaded her, and would deſtroy her: He would not think it juſt, nor indeed would it be honeſt, to charge the *Church of Rome* of inclining to, or favouring of *Judaiſm*, becauſe many *Jews* live there: And yet the publick liberty and protection they have in their allowed Synagogues, where

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they must both renounce, and contemn and blaspheme the Person of our Saviour, is a greater argument of inclination, and of favour, than can be charged upon the *Church of England* towards any *Fanaticks*; all whom it doth heartily desire to convert or to remove out of its limits. This unseasonable and untrue reproach, made it necessary for the Doctor to answer, and refell that calumny, and as reasonable to instruct Mr. *Cressy* that his own Church is much more liable to that accusation, than the other: And why this provocation should be so innocent an assault for the one, and the defence by the other should prove so heinous an offence, will require an impartial Judge to determine; who will likewise discover which of them doth most discover his excess of spleen and choler, or gives most scope to all unchristian, and even inhumane passions: And he cannot but observe the *Doctor*'s commendable modesty, that he would not give himself leave to retort the monstrous aspersion upon his own Mother, without very exactly seting down the particular instances of the ground of that his Retorsion, without any other sharp language than is unavoidable in the mention of the matters of fact; a method Mr. *Cressy* doth warily decline in his

his bitterneſs towards his *native Church*; nor do I blame him, for being ſo much diſpleaſed with the length of the *Doctors* diſcourſe of that ſubject, nor for his ſo ſlightly anſwering thoſe particulars of which he takes notice, and undervaluing the reſt, rather than go about to anſwer them, of which it will not be poſſible to avoid ſpeaking more particularly anon; and in the mean time I believe more of his *Catholick*, than of his *Proteſtant Friends* do heartily wiſh that the task had been impoſed upon him, to anſwer the points in controverſie between the *Catholick Church*, and the *Proteſtants*, and that the Doctor's pleaſant fourth Chapter had been left untouched, to thoſe who will needs be reading his Books; than that Mr. *Creſſy*'s extraordinary zeal on the behalf of ſo prodigious a number of Saints and Miracles (which are very rarely particularly urged by the learned *Catholick writers* in defence of their doctrine) ſhould invite men farther to examine thoſe records, which the Church it ſelf hath given ſo many orders to reform.

Mr. *Creſſy* finds himſelf moſt concerned to vindicate the honour and the ſanctity of S. *Benedict* from the Doctors contumelious impu-

imputations; which contumelious imputations, and whether the weight and vigour of the vindication be answerable to the zeal, will be next examined, and the examination will be the shorter, because he will leave the other Saints to answer for themselves, but is obliged, in respect of the publick interest that obliges the whole *Western Patriarchate*, and especially *England*, to be tender of the honour of S. *Benedict*, *by whose disciples, if they were* Fanaticks, he says, Christianity *hath been established amongst us*; *and in veneration to whom*, *such a world of* Religious Houses *and* Churches *have been erected*, *and inriched with vast possessions*; *and therefore he cannot without renouncing his duty as a* Christian Religious man, *and an* English man, *conspire to his dishonour by silence*; whereas probably silence would have been the more seasonable vindication; and truly I have no mind to rake into the ashes of a Person whom I believe to have been a *devout man* in a *dark time*, according to his talent of understanding, and who hath been so long since dead; nor do I believe the Doctor had inclination to have made that scrutiny, if it had not been made necessary to him, by a very unnecessary reproach; and the more Mr. *Cressy* enlarges

enlarges upon that argument, the more he will be offended on the behalf, becauſe he is in love with his own miſtakes; elſe he could not tell us that *Englands Chriſtianity* was eſtabliſhed by the *Diſciples* of S. *Benedict*.

Indeed there is ſome evidence, and for ought I know it may be true, that we owe our *glaſs windows*, and our *warmer habitations* to one of his *Diſciples*, our Countryman *Bennet*, who was an *Abbot* here, and is a *Saint* too; who having made many journeys into *Italy*, when he returned laſt from thence, brought with him Architects, who taught our people to build Houſes with Stone, which till then were rarely ſeen, the habitations being commonly in Houſes made of Earth, nor was there till his time any *glaſs windows* ſeen in *England:* All this may be true, and there are ſeveral Authors aver it, but Mr. *Creſſy* very well knows that *Chriſtianity* was planted with us many hundred years before the birth of S. *Benedict*, and we may reaſonably believe by the *Roman Records*, to which we are more beholding for thoſe teſtimonies than to our own, and which are in truth as full and clear, as in any other matter of fact in that firſt Age, that

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it was sooner planted in *Britain*, than it was at *Rome it self*; for if *Joseph of Arimathea* did come into *England* in the last year of *Tiberius*, it was before S. *Peter* ever was at *Rome*. Sure it is that there was no *Monastery* built in *England*, according to S. *Bennet*'s rules, till near the year *Six Hundred*, so that there is no reason to acknowledge, that he, or his Disciples planted *Christianity* with us.

If Mr. *Cressy* will be offended with all men who examine the miracles of S. *Benedict*, as they are mentioned by S. *Gregory*, or in the lives of the Saints, with less reverence than he himself considers them, he will have as many quarrels with *Roman Catholicks*, as with *Protestants*; since there are very few of them of his talent of learning and understanding, who give credit to one of one hundred of those which are mentioned to have been done, though they are all willing, (how piously they shall do well to consider) the *Women*, and the *weaker People* should believe them all; nor doth the less serious discoursing of them in any degree reflect upon the honour of S. *Gregory*, or of S. *Bennet* himself much less imply that they were guilty of lying against the *Holy Ghost*; for S. *Gre-*

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gory gives no other teſtimony of thoſe miracles, than that he was informed by *four men* who are named by him, and who had converſed much with the Saint, that they were true; nor doth it appear that the *Saint himſelf* did own or avow the having done thoſe miracles, which are imputed to him by other men; ſo that if they ſhould in truth be but *pretended miracles*, and *viſions*; they cannot be imputed to either of them as *ſleights of Legerdemain.*

Beſides, take them all to be true, as theya re reported, moſt of them may be proved to be no miracles; for if it was only the Nurſes *Sieve* that ſhe had borrowed of a Neighbour to winnow her Corn, which was broken in two pieces, as Saint *Gregory* reports, a youth without a miracle might joyn them together, to wipe off his Nurſes tears. Indeed if it was an Earthen-pot, that with the fall broke into a hundred pieces (as the Author of the Lives of the Saints declares it to be) it was a harder work for a little boy to put them together again. And if he did after three years ſuch auſterity in a Cave, and ſuch a ſpare diet as the cure kept him to, find it neceſſary to roll himſelf in thorns to conquer his amorous paſſions, the miracle is rather

rather in the novelty of the invention, than in the cure it wrought: Nor doth it appear to be confirmed by the practice of any of his Disciples since, who probably may have been liable to the same temptations. He doth very well to pass over all the other instances the Doctor gives of the same nature, except his being spectator of the Soul of his sister *Scholastica* (which implies a subtiler sight than any other Saint ever pretended to) nor will I mention any of the rest, not so much as the Crow that buried the poysoned piece of bread, which by the way was a miracle on the *Crows part*, more than on the *Saints:* I say I forbear to mention any more of them, lest I should be much less serious in it than the Doctor hath been; for which I will only make this excuse, that if Mr. *Cressy* will call to him any three friends, who have been bred in as good company as he hath been, and let them together read S. *Benet*'s, in the Lives of the Saints, and if at least one of them be not as pleasant upon it, and believes as little of it, as the Doctor seems to do, I will ask his pardon for being less serious than he would have me upon such occasions.

I think the Doctor may lawfully and reasonably suspect the truth of most of those miracles which Mr. *Cressy* seems to believe, and conclude the falshood of many of them, without denying that any miracles were wrought by God's servants in that Age; nor will he be scrupulous in denying that he hath met with many, or any learned and prudent men, who have been eye-witnesses of many, and deserve to be believed. It is a wonderful thing that when God himself never wrought miracle in the Old or new Testament, nor ever any qualified by him to that purpose, but it was to some visible purpose to manifest his power and glory, and always by persons eminent in his favour, and trusted and imployed by him in his particular service, and then that the miracles themselves, those *arcana imperii*, were always exposed to the view and examination of those natural senses which God hath given men to judge by, of what they see and hear. If *Moses*'s *rod* had not produced the *Serpent*, and that *Serpent* had not devoured the *other Serpents* which the *Magicians* rods had brought out in the sight of *Pharaoh* and the *Egyptians*, so that they could not but confess, that they saw the

rod and the Serpent, and the execution it did, and then that it returned again to be a rod; God would not have blamed *Pharaoh* for not believing any thing that *Moſes* had ſaid to him. If the gueſts at the wedding feaſt had not drank the firſt Wine, and ſeen the empty pots filled again with Water, and found the Wine poured out of thoſe pots of Water to be better than the Wine that they had formerly drank; we ſhould never have heard any mention of that mirack. They who were raiſed by our Saviour or his Apoſtles from the dead, were ſeen dead by a multitude of the people, and ſome of them buried, and were by the ſame people ſeen alive again, and converſed with by them. The Paſſion, and Reſurrection, and Aſcenſion of Chriſt's, the chief evidences upon which Chriſtianity is founded, were the object of the ſight of witneſſes enough, who proved what they had ſeen: Nor was there any one miracle that the ſenſes of any men could contradict to be any thing but what they ſeemed to be: And can Mr. *Creſſy* be angry with us for not giving credit to a maſs of Miracles, moſt of which are ſaid to be wrought many hundred years before they were heard of, and by men who we are not ſure ever were in this

world,

world, since we do not meet with their names in any other History, at least whose vertues were never heard of but by their miracles, nor their miracles proved but by their vertues. Mr. *Cressy* well knows, that the Church hath been so oppressed with the numbers of them, and so scandalized at the matter of them, that by its special order and direction they have been several times purged, and many of them rejected for the folly and impossibility of them; and the last purgation was made by the Jesuit *Ribadeneira*, who is the Author of the Lives of the Saints to which Mr. *Cressy* refers, and was Chaplain to *King Philip* when he came into *England* to marry *Queen Mary*; and upon the experience he got there, he undertook to write the *History of England* for twenty years; which whosoever shall read, may very reasonably take it to be a *History of Spain*, since he shall neither find the names of persons, or any transactions of which he ever heard before; and therefore it may be reasonably thought, that he had no extraordinary faculty in writing Histories, and that he had no better evidence of the miracles he hath preserved the memory of, than of those which were rejected out of the former *Legendaries*.

That we may know that many good Catholick writers (for I shall only cite such evidence against Mr. *Cressy*) mention such miracles, to which he is so solicitous to have due reverence paid, as negligently as the Doctor hath done; I shall set down the Animadversion which is given us by the best Catholick Historian of the Civil, together with the Ecclesiastical transactions that I think is extant in any language, *Monsieur Mezeray* in his own words; "The *German* Monks of this time (says "he) as it is the *Genius* of men to fain mi-"racles always in great dangers, tell us, "that S. *Ularick* Bishop of *Ausburgh*, who "accompanied *Otho* the *second Emperor* of "*Italy* and *Germany*, in his expeditions of "War, passed the River *Aisne* dry-foot, "and made himself the example for *Otho*, "and all his Army to follow; the waters "which had overflowed their Banks be-"coming miraculously solid under their "feet, and the River serving for a Bridge "to it self. It is very true this miracle is not inserted in the Life of that Saint, the *Bull* of whose *Canonization* is the first that is extant in the *first Tome* of the *Bullarium*, and was granted in the year 993. and there can be no reason why that miracle was left out,

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ſince another is there recorded, as the principal inducement to his *Canonization*, of the vindicative humour of S. *Peter*, which is more wonderful; for it ſays, that as *Uldrick* was going to repoſe himſelf, S. *Afra* a Martyr of *Ausburg* appeared to him with a Vermilion countenance, and took him out into the fields, where he found S. *Peter*, who was ſitting amongſt a multitude of Saints, who demanded vengeance of God againſt thoſe who had perſecuted them, and they cried out eſpecially againſt *Armenulphus Duke of Bavaria*, who was then living, and had demoliſhed many Churches and Monaſteries, and given their Revenues to *ſecular perſons*, and *Armenulphus* was condemned by the judgment of all thoſe Saints. Is it not pity that the other of paſſing the River, if it had not been too much talked of, was not made uſe of to have contributed to that Canonization? Becauſe I do not intend to grieve Mr. *Creſſy* any more upon his miracles throughout his Book, except I may be thought obliged to it; I will only in this place add a very memorable inſtance of the ſame *Mezeray*, which he relates very pleaſantly: That the *Duke* of *Aquitane*, who was then a Soveraign Prince, at his return from his third or fourth Pilgrimage

from *Rome* (for they were moſt eſteemed, who made moſt of thoſe Journeys) found his Countrey enriched with a new Treaſury. The *Abbot* of S. *John de Angeny*, having found the Scull of a man in the wall, the report was ſpread abroad, that is was the head of S. *John Baptiſt*. The people of *France*, *Lorrain*, and *Germany* (who in thoſe days, which were after the year One Thouſand, run with great zeal after all ſorts of Reliques) came thither from all parts: *King Robert*, *the Quen*, the *Duke of Normandy*, and an infinite number of *Lords* brought thither their Offerings. That of the *King* was a *ſhell of Gold*, which weighed *thirty pounds*, which was a very admirable preſent in a time when Gold and Silver were fifty times more rare than it is in theſe days: And truly when *Monaſteries* came to their wealth by ſuch devices as theſe, it is not to be wondered at, that ſucceeding times thought they might rob them of ſome part of it, without being guilty of the ſin of Sacriledge. In a word, ſince ſo many learned *Catholick Authors*, either take *no notice* of the miracles imputed to the Saints by him who hath written their Lives, or mention them very *Comically*, ſince *Cardinal Cajetan* calls them *old Wives tales*; and *Cardinal Baronius*, who

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in the course of his History is obliged to relate many of them, yet in such manner as makes it manifest he gave no credit to them: And since Mr. *Cressy* himself confesses that no *Catholick* is bound to believe them; I can see no reason why it should be so hainous an offence in Dr. *Stillingfleet* to express no more reverence towards them.

Concerning the person of S. *Benedict*, I do not find that the Doctor in any place calls him an *Hypocrite*, or a *counterfeit Enthusiast*; he may have been deluded by the effects of a distempered fancy, as many well-meaning men have been; and in truth I think Mr. *Cressy* is less tender of his honour than he ought to be, by challenging all men to discover any thing in, or of S. *Benedict*, that may abate that reverence to his memory, that he is bound to pay him, and none disturb him in it, except they be haled *by him* to rake into his ashes, which whosoever shall do cannot but find enough that will lessen the esteem men would be willing to have of him. If Saint *Bennet*'s rules contain nothing but a collection skilfully made of all *Evangelical precepts* and *Counsels* of *perfection*: If there the *Ecclesiastical office* is so wisely ordered,

that the whole Church judged it fit to be her pattern, of which I never heard before. If S. *Bennet* teaches his Disciples to begin all their actions with an eye to God, begging his assistance, and referring them intirely to God's glory. If there be nothing in *his Rules*, but what is mentioned by Mr. *Cressy* (though there doth not appear all things necessary in it, for a great and a wise King to make choice of for his rule in managing his Kingdom, nor doth he tell us who that wise King was) S. *Bennet* may have been, and Mr. *Cressy* might have continued a *Protestant*; all those ends, if there be no other in S. *Bennet*'s Rules, being as much commended and enjoyned by the *Church of England*, as they are by any thing prescribed in the other Injunctions; and if humility and peaceful obedience are indeed so copiously and vehemently inforced, as if in them the spirit of his rule did principally consist; he must not take it ill if he be thought not to have studied or conformed himself to that Rule, when he presumes to call a great King a Tyrant, a King that was Soveraign over all his Ancestors, and lived and died as much a *Catholick*, and as much an enemy to all *Protestants* as Mr, *Cressy* himself is at present; and how

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he comes to have authority from the practice of his humility and peaceful obedience, to ſtile ſuch a Prince a Tyrant, becauſe he would not permit another Prince to be a Tyrant in his Dominions, and over his ſubjects, cannot be eaſily underſtood, except it be to inſinuate to all other Princes what he thinks of them; and what he thinks he ſpeaks, when they ſhall deny obedience to the *Pope*, which the moſt *Catholick Kings* frequently have done upon ſeveral occaſions in the moſt *Catholick times*.

In the mean time, if he well conſider it, he muſt belive that that ſingle appellation of Tyrant (ſetting aſide the diſtance of the Perſons) is an expreſſion more indecent, more rude, and in all reſpects more reproachful and ſcandalous than all the terms put together in Dr. *Stillingfleet*'s Book can amount unto, and to which he takes ſo great exception. But I cannot enough wonder after all this at the meekneſs of Mr. *Creſſy*'s Spirit, in which he is willing even to appeal to the Doctors own judgment, if he will but vouchſafe to read, and examine the rules of S. *Benedict*, which it is not poſſible for him to do, without reading the ſecond Chapter, in which he deſcribes

describes the duty of an *Abbot*, who, he says, ought to be the more careful of his behaviour, *Christi enim agere vices in Monasterio creditur, quando ipsius vocatur prænomine*; for he proves that our Saviour was an *Abbot* upon Earth by that of S. *Paul*, *Accepistis spiritum adoptionis filiorum in quo clamamus Abba Pater, We have not received the spirit of bondage again to fear, but we have received the spirit of adoption, whereby we cry, Abba Father*; by which Text S. *Bennet* thought it was sufficiently proved that *Christ* was an *Abbot*. Is the reading of this Rule now like to advance the honour of S. *Benedict*: Or is it possible for any man who doth read it, to believe the poor man (how good soever his meaning might be) qualified to give rules which can improve knowledge or devotion? And in truth I think every man who reads the Orders which were at first instituted by S. *Benedict*, and the other religious men named, as every man may read them who desires it, will find himself more in danger to be stirred to another passion than choler, which is too predominant in the Doctor, if he be provoked to it upon such an occasion, at least that he will not find himself obliged to be of *Bellarmine*'s opinion, that *those Orders* were instituted by the

the *inspiration* of the *Holy Ghost*; and a man may honestly believe that there are not two men of that *Society*, to which *Bellarmine* was a great honour, who do concur with him in that opinion, further than in what relates to S. *Ignatius*.

For my own part I have always had more kindness and esteem for the *Monks* of that *Order*, I mean for those of the *English Congregation*, and have had more conversation with them, than with any other *Religious* of our Nation. They are (very few excepted) all *Gentlemen*, and of very *good Families* (as Mr. *Cressy* is) and of very civil and quiet natures, not petulant and troublesome to those who do not think as they do: and they were very kind to all their banished *Country-men* in *France* and *Flanders*; for I have not known them in any other *Provinces* in the times of the late persecution. I have been assured that they expressed more affection and duty to the King, and were more useful to him, even in assisting him with money in his greatest distresses, and performing other offices for him, than all the other *Religious Communities* put together: And they had the good fortune to have opportunity to be instrumental towards his Majestie's *happy*

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deliverance, after the *Battle* at *Worcester*; the consideration of all which hath prevailed with the King to give them more countenance and protection than he hath done to any other *Ecclesiastical order*; and which on their part they have so well merited, that I have not heard of one *Benedictine Monk* (Mr. *Cressy* only excepted) who hath imbarked himself in *controversies* in the present conjuncture, to the disquieting of himself and others, and in throwing reproaches upon the *Church of England*; which may make men think that they do not live all by the same rule, at least that they do not interpret it by the same spirit; and yet after all this Testimony which is due to them from me, I can by no means acknowledge or imagine why Mr. *Cressy* avows it, *That we owe to the followers and Disciples of* S. Benedict *the preservation of almost all the* Literature *which remains in the World*, which he says *pag.* 26. and which all the other Orders me-thinks, which for the most part have been much more industrious in that contribution, should not take well.

Pag. 26.

Besides, that as in the time of S. *Bennet* (which may be reckoned to be about the year Five Hundred and Fifty) Learning did

did in no degree flouriſh; ſo it grew leſs and leſs for Seven Hundred years after his time, or near ſo much, even to the Age in which *Eraſmus* lived, who knew the talent of the *Monks* and *Priers* very well: And truly I think Mr. *Creſſy*'s Superiors may believe that he hath taken too much pains in collecting a bundle of reproaches of a falſe pretender to Viſions, Miracles and Inſpirations, and an ignorant fool to be caſt upon their *Founder*, not one of which is laid to his charge by the Doctor, and muſt therefore be imputed to another Author; and he hath leſs reaſon to imagine that thoſe reproaches muſt fall upon S. *Gregory*, becauſe he confirmed the Rules, and writ the life of S. *Bennet*, both which he might do without being guilty of either of thoſe imputations, He never knew S. *Bennet*, and confirmed his Rules long after his death, which makes ſome *Catholick Writers* believe that the Rules were in truth not made by S. *Benedict*; and a known *Catholick Antiquary*, Mr. *Broughton*, takes upon him to pronounce that S. *Gregory* himſelf was never a *Monk* of *that Order*, which is a greater affront to it than any that the Doctor hath put upon it.

I do not know but that the *Church* of *England* hath a juſt reverence and eſteem of the learning and of the piety of S. *Gregory*, and a greater than Mr. *Creſſy* hath, (as will appear anon) however as the moſt learned men, who write many Books, ſeldom write all with the ſame perfection and accurateneſs of judgment, and their Readers do not look upon all with the ſame eſtimation; ſo many do not believe (and I doubt not many *Catholicks*) that S. *Gregorie*'s *Dialogue* of the Life of S. *Bennet*, is for the learning or judgment of it, equal to the reſt of his Works: but Mr. *Creſſy* is very hard to be pleaſed, who hath been ſo very angry with the Doctor for the rudeneſs and incivility of his language, and is now no leſs diſpleaſed with him for his exceſs of civility in calling S. *Benedict Saint*, which, he ſays *pag.* 31. *If he was guilty of what the Doctor charges him with, favours ſomething of blaſphemy.* Truly though many men cannot comprehend how S. *Benedict* attained that degree, yet no body is ſure that he hath it not, and his title doth not ſeem the worſe, becauſe he doth not appear qualified by any particular *Canonization* at *Rome* (there being I think no Record of any ſuch) but

Pag. 31.

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by a general consent amongst many devout persons, which is the title of all those *Primitive Saints*, to whose memories our Church pays as much reverence as the other doth, before those very *costly commencements* were established at *Rome*, which have lately conferred all those degrees, and the preliminaries to it: But I think it is now the civility of most of the *Provinces of Europe* to treat all men with the same stile that they assume to themselves, or their Friends attribute to them, and so we use to call those Saints who are commonly called so, though we are not sure they are in Heaven, and he would believe that he were very unkindly dealt with, if he should be charged with want of integrity for calling the *Reverend Prelates* of our Church, *Bishops*, when if he did believe them really to be so, he would not when he left the Church have been re-ordained; and if he does not believe them to be such, his insincerity is more to be reproved than our blasphemy in calling those Saints of whose station we are not so well assured.

But Mr. *Cressy* hath a greater insight into History, and a more discerning spirit than any man of whom I have ever heard, if he hath

hath discovered, *That the greatest Judgment and Plague that God ever (no doubt in his just anger) brought upon the Christian world, or any Christian part of it, in that general deluge of the* Goths, Vandals, Huns, Saxons, Danes, *and other Pagan Nations, proved a most unvaluable blessing* (as he says pag. 32.) *because God of those stones raised up children unto* Abraham, that is, after these inhumane miscreants had for many hundred years massacred many millions of Christians, demolished so many Churches and Religious houses, and introduced a brutish savageness into the very nature of the Inhabitants within the Provinces of which they were possessed, some of their posterity became *Christians*, and yet for almost an Age after their conversion, their *manners* remained still almost as much *Pagan* as they were before. And for their buildings of *Churches* and *Schools of piety* hear what *Monsieur Mezeray* (who is much more conversant with the transactions of those times than Mr. *Cressy* is) says *I know no time in which there were more Churches and Abbies built than in this* (speaking of the Tenth Century, which was near the time when the most general conversion of these Barbarians happened) *The most wicked persons affected* (says he) *to*

Pag. 32.

ry much the title of Founders, whilst they ruined Churches on one side, they built others on the contrary, and made sacrilegious Offerings to God of those things which they had ravished from the poor; and therefore those structures are not always the best *Records* of the piety of the Age in which they are erected; and very few of the *Monasteries* into which *Kings*, and *Queens*, and *Princes* used to retire for attending their Heavenly meditation were erected after the incursion of those *barbarous Pagans*, and before which that numerous *Army* of *Martyrs* was likewise expired, since that time must be reckoned under the Ten Persecutions: So that the unvaluable blessing that Christian Religion received from that impious inundation, is not yet discovered or understood; and less, that the persons who by Gods blessed directions instilled into the hearts of men such an *heroical Faith*, and *Divine love* were principally the *Disciples* of S. *Benedict*. I must tell him again that *Christianity* was well cultivated before S. *Bennet*'s Rules were published or confirmed, which was not till after the year Six Hundred; and from that time it receiv'd greater improvement from the piety and learning of many *devout Prelates*, and from the *learning* and *good lives*

of the *Clergy*, and of other *Religious men*, than it hath ever done by the *disciples* of S. *Bennet*, except all the *Monasteries* that have been ever founded, and all the professed *Monks* shall be looked upon as founded by him; upon which computation I doubt many of Mr. *Cressy*'s mistakes are to be imputed; nor is he probably well informed of the numbers which have been converted to *Christianity* by the *Protestant Churches*, though he takes upon him to know that there is not one *Village* which he would hardly undertake, since he cannot but know that the *Protestants* have many *large Plantations* in *Provinces* inhabited by *Pagans*, whereof many have been converted; if he did not think that a conversion from *Paganism* is to little purpose, if it be not to the *Popes obedience*, which is not indeed a condition imposed upon the *Protestant proselytes*: And if he will not allow us the having ever done one miracle, he is not of the mind of as great a *Catholick Doctor* as himself, Dr. *Harpsfield*, who in his *Ecclesiastical History* of *England*, after he hath at large described the miracle wrought by *Edward the Confessor*, in the cure of those noisom swellings (which hath since got the name of the *Kings Evil*:) He adds, *Quam Erumnosos sanandi admira-*

Pag. 219.

admirabilem dotem in posteros suos Anglorum Reges, ad nostra usque tempora transfudisse & perpetuasse meritò creditur: And Mr. *Cressy* may be informed that no *precedent King* hath more notoriously cured multitudes of people of both Sexes, than the *present King* hath done, both whilst he remained in the parts *beyond the Seas*, and since his return into *England*.

Truly Mr. *Cressy* hath chafed himself into a very tragical heighth of choler, when after his passionate and ungrave commination of what the Doctor shall undergo at the Day of Judgment, he defies him to say, *pag.* 35. publickly, or by writing to signifie only his opinion, *That S.* Benedict, *S.* Gregory, *S.* Francis, *and the rest are now reprobate damned Souls in Hell, yet such* (he says) *they must be if they were hypocritical Visionaries, and false pretenders of Miracles*, &c. and if such be not his opinion, nay, if he be not assured that they are in a curst condition, he asks, *Whether his Tongue or Pen was not set on fire of Hell, whilst he uttered such blasphemies against them, as a perpetual monument of his rage till the day of Judgment.* I cannot imagine what storm hath raised this tempest of words; where is this rage? where Pag. 35.

was this blaſphemy? Mr. *Creſſy* will have too great an advantage againſt thoſe who differ from him in opinion, if they muſt be obliged to condemn all thoſe whoſe words which they are ſaid to have ſpoken, they do not believe; nor thoſe actions which are imputed to them to be damned in Hell: Such fury may poſſeſs Mr. *Creſſy*, and ſome others (I hope not many) of *his Religion*, but *our Church* allows no ſuch preſumption in *her Children*. Many melancholick and fanciful men have believed that they have had *viſions* and *illuminations* which have been but the effects of their *fancy* and melancholy: Others have believed men to have wrought miracles, which they never did work; and ſome things to have been miracles which were not miracles, and no ſober men will condemn either of thoſe to damnation: Nay, if any pious perſons out of their zeal to Chriſtianity have believed it neceſſary to the promotion thereof, to deviſe miracles, and perſwade others to believe them (as many ſuch frauds have been imputed to the *ancient Monks* by *Catholick writers*) God forbid that we ſhould believe that thoſe Souls are therefore in Hell. Mr. *Creſſy* hath a credulity towards miracles greater than moſt Catholicks, it may be than any

one

one other learned Catholick; and yet it is poſſible that he may not believe that *viſion* or *illumination* which S. *Francis* relates of himſelf; that when he had made his *firſt Rule*, many thought it too hard, and deſired that he would leſſen the rigour of it; whereupon he went up into a mountain called *Palombo*, and after many prayers and tears to God, and long faſting upon Bread and Water, *Spiritu ſancto ſuggerente, & Chriſto dictante*, he writ thoſe Rules which ſtill are pretended to be obſerved, and which upon this ground were confirmed by *Pope Honorius the third*; notwithſtanding all which, his own *Friers of Aſſiſſium* remained ſtill unſatisfied with the ſeverity and rigour of thoſe his *ſecond Rules*, and obliged their *Superiour* to accompany them to S. *Francis*, who ſeeing them coming, called to them, and asked them what they came for; to which they reſolutely anſwered, that his *new rule* was too ſharp, and that they would not be bound to obſerve it; he ſhould make it for himſelf, but not for them: upon which S. *Francis* turned his face to Heaven, and ſaid to our Saviour, *Lord, did not I tell thee that theſe men would not believe me? Tunc audierunt omnes vocem Chriſti reſpondentem in aere, Franciſce, Nihil eſt in regula de tuo, ſed*

meum est quicquid est ibi; & volo quod regula sic observetur, ad literam, ad literam, ad literam, sine glossa, sine glossa, sine glossa; and added, *Ego scio quantum potest humana fragilitas, & quantum volo juvare eos, qui hanc regulam amplectentur, qui ergo nolunt observare eam, exeant de ordine*; upon which he pacified his Friers, and thought *his Rules* to be as much dictated to him by our Saviour, as the *Law* was by God to *Moses* upon the *Mount Sinai*, all this is printed with *his Rule*, and with the *Popes Bulls*, and the *testimony of S. Bonaventure*. If Mr. *Cressy* doth believe this, he doth believe more than any learned *Capuchin* or *Franciscan Frier* doth pretend to believe, and if he doth not believe it, he rejects S. *Francis* his own evidence, which is better than hath been given for any one miracle that is imputed to him: Certainly whatsoever a man is not bound to believe he may very lawfully disbelieve; so that I know not where the Doctor's fault is by Mr. *Cressy*'s own judgment; for he says, no man is obliged to believe them: After all which I cannot enough admire and pity the strange extasie into which Mr. *Cressy*'s passion hath transported him, that he should reprove the Doctor for not giving the same credit to the *Visions*, and *Dreams*,

and

and *Revelations* of S. *Benedict* & S. *Francis*, as he is bound to do, to the preſcription of diet which God himſelf gave to the *Prophet Ezekiel*, and the command he gave to the *Prophet Iſaiah* to go naked and bare-foot, or to the injunction our Saviour laid upon his Diſciples in an extraordinary miſſion not to ſalute any man they met; that is, becauſe he believes the *word of God*, which every Chriſtian profeſſes to do, he ſhould likewiſe believe thoſe *viſions* and *miracles*, which few wiſe men think to be true, and they who do, confeſs that they are not bound to think ſo; and therefore it is the office of a Friend to deſire Mr. *Greſſy* once more to revolve the *three laſt pages* of his *ſecond Chapter*, and ſeriouſly conſider, whether there be not more wrath, and clamour, and evil ſpeaking, and even prophaneneſs, if not blaſphemy, than all put together in the *Doctors Book* can poſſibly amount to in any candid interpretation.

I doubt he will have as ill luck in his *third Chapter*, and the worſe becauſe the ſubject of it, *Prayer* and *Contemplation*, hath not at all mollified his ſpirit, or reduced his paſſion to any ſobriety. Muſt a man be thought to be averſe to a *contempla-*

tive life, or to be an enemy to, or a derider of the *Prayer of contemplation*, because he is not much affected with the Rules and prescriptions which Mr. *Cressy* and some other of his Friends have taken upon them to give, for rendring the same more perfect and exact? And though the Doctor is more modest than to make his own judgment and understanding an argument to condemn what another man thinks very reasonable (which is the syllogism the other out of kindness hath made for him;) yet truly I have so good an opinion of Mr. *Cressy*'s understanding, that if he should tell me, that he had held a discourse upon matter of Religion with a man who entertained him for half an hour in a continued speech, with many proper, and in themselves very intelligible words, which drew his best attention to what he said, which was all pronounced in so grave a tone, that he suspected his own understanding for not quickly comprehending what his meaning could be; but that after all his intentness of mind, he could observe nothing but a heap of words improperly mingled together, without any coherence or context to make any signification: I should presently conclude, that what he had heard was *unintelligible canting*;

canting; for what other definition can be given of *unintelligible canting*, than a dialect of affected words, which have no congruity, and of which men of very competent parts, and who hear patiently, cannot collect any ſence? And I have always believed that men who cannot expreſs their own meaning, in words and a method that men of good comprehenſion do underſtand their meaning, have not clear notions themſelves of what they do deliver; and if *myſtick Divines* will expreſs their conceptions of the moſt pure operations of the Soul her ſelf, and likewiſe of God upon the Soul, in ſuch terms and language, as none but thoſe of their own fraternity can upon hearing them know what they would have, they muſt not take it ill if other men believe that they have a *peculiar cipher* between themſelves, which being in words, is only *ſence to them*, and *canting to every body elſe*: But without doubt Prayer, and whatſoever relates to it, ſhould always conſiſt of language ſo plain and eaſie, that the meaneſt and loweſt of the people cannot but know what every word ſignifies. And as he is commonly very unhappy in his application of Scripture; ſo he now prophanes S. *Paul*'s name to a purpoſe ſo contrary to what he would

would apply it to, that if there were no other argument to convince him of his error, that Text alone would do it very amply. S. *Paul*, who, he says, *was the greatest Master of Language that perhaps ever was, yet for want of words could not describe the extasie he had been in, nor the vision that he had seen, but professed that no humane language could describe them, nor humane fancy comprehend them*, and therefore Mr. *Gressy* says, that according to the *Doctors* grounds, S. *Paul* should be the greatest *Fanatick* that ever was, yea the Father of all *Fanaticks*, yet the Doctor dares not call him so, whereas the Doctor only calls those *Fanaticks* who will not imitate S. *Paul*, but upon an imagination that they have seen somewhat which few men believe they did see, will needs describe it in words which no body understands: and though that great *Master of Language*, therefore forbore to mention what he had seen or heard, because there were no words which would serve the turn, he hath helped S. *Paul* to proper words to do it by; and says that it cannot be denied to have been a *passive union* of S. *Paul*'s Soul with God, but since S. *Paul* could not tell what it was, we are not bound to believe that Mr. *Gressy* knows

better,

better, or can better expreſs it; and it were to be wiſhed that his Friends, if they have ſuch apparitions as they cannot underſtand, they will be as modeſt as S. *Paul*, and not go about to deſcribe them, nor believe that they do underſtand themſelves, what they cannot make any body elſe to underſtand.

Since Mr. *Creſſy* appeals from the Doctor to the *indifferent Reader*, upon his ſharp cenſure of ſome expreſſions in *Sancta Sophia*, and takes much pains to make *elucidations* upon thoſe difficult places which the Doctor thought hard to be underſtood, and which he ſeems to believe will, by the pains he hath taken, appear very intelligible. I cannot but take my ſelf to be one of thoſe *indifferent Readers*, who is not by any prejudice to the man, or to the matter uncapable of judging of the ſence of what he reads: And I muſt confeſs that by Mr. *Creſſy*'s favour and direction, I had one of thoſe Books of *Sancta Sophia* preſented to me as ſoon as it was printed; which I was the more impatient to read, becauſe he had recommended it to me as a Book worthy to be read by all Chriſtians, ſince it medled not with any Controverſies, but was the greateſt help

to

to devotion in general, that had been yet published; nor did he think himself concerned in the commendation, since he always professed that he was not Author of any thing contained in the Book, but of the method and marshalling the several discourses out of Papers and Notes, not enough digested by the death of Mr. *Baker*, who was generally esteemed a learned and devout man; and truly I believe he might be so, and as I have heard (for I never saw him, nor did Mr. *Cressy* I think) spent more time privately upon his own thoughts, than in books or conversation. I cannot deny but that I did then think that what was not very vulgarly said, which was honest, was very obscure and difficult to be understood, which I did really impute to want of capacity in my self, until I read many of the particulars to others much wiser, and in all respects very competent judges of such discourses; and when upon a full disquisition I found them of the same opinion, and that they knew not how to make any thing that was said applicable to heighten their own devotions, I begun to conclude too, that what benefit soever others might attain by reading it (for I met with some women who professed to have received much benefit by

it)

it) I ſhould get little in taking more pains to comprehend it; and I remember it came out much about the ſame time that Sir *Henry Vane* publiſhed a Book of the ſame ſubject, *of the love of God, and the union with God*; which when I had read, and found nothing of his uſual clearneſs and ratiocination in his diſcourſe, in which he uſed much to excel the beſt of the company he kept; and that the ſtile thereof was very like that of *Sancta Sophia*, and that in a crowd of very eaſie words the ſence was too hard to find out: I was of opinion that the ſubject matter of it was of ſo delicate a nature, that it required another kind of preparation of mind, and it may be another kind of diet than men are ordinarily ſupplied with: And I am now the more confirmed in that judgment, by finding all Mr. *Creſſy's gloſſes* which he hath taken the pains to make, to inform his indifferent Reader of the ſence of thoſe hard places, do but make the underſtanding thereof the more intricate, and that the *Commentary* is not leſs obſcure than the *Text*, and nothing is more wonderful than that the illuſtration he makes to facilitate the underſtanding of what is conceived obſcure, by the Prayer in our Churches Liturgy, (which he ſays was borrowed from

from the *Roman*, and I say was translated out of our own,) *Lord, from whom all good things come; grant us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding we may perform the same:* I say, it is strange that he does not so far discern, that this Prayer is so easie that no one pretends not to understand the perfect meaning and extent thereof; whereas he cannot but know that some men of more than common understanding profess not to comprehend the other; and therefore it is too magisterial a determination, that whosoever hath not a capacity to understand *Sancta Sophia*, is an enemy to mental Prayer, which no body can be who understands it, or in the least degree has endeavoured to practise it: Since it is the best, if not the only way to keep the mind fixed upon the subject it is solicitous for, and the object to whom the Prayers are directed, which in the loud pronunciation of many words, is, it may be, to many men the most difficult thing in the sacrifice of Prayer, especially if there be any affectation of words, which insensibly carries the mind away from what it should be intent upon, and the least moment of diversion puts a period to mental prayer, which

with

without any sensible motion hath a vehemence that cannot bear interruption, and as little any prescription of method from another man.

To the personal reflexions and invectives against the Doctor, fuller of causeless passions, and of bitterness, and virulence, than I have ever observed in so little room in any book, I shall answer in a more proper place anon.

After Mr. *Cressy* hath spent many pages in commending to his friends the having a good opinion of *Visions*, and *Revelations*, and *Miracles*, and very pathetically advises them to read the Histories of the *lives of Saints*, which the more they have done, they may probably be the less inclined to conform to his opinions; he professes that the only ground of the *Catholicks faith*, is *divine Revelation* made to the Church by *Christ* and his *Apostles*, and conveyed to posterity in *Scripture* and *Tradition*; and we say that the ground of the Faith of the *Church of England* is the same, leaving out the two last words, *and tradition*; not that the *Church of England* is an enemy to, or disclaims the use of *tradition*, but is not guided and governed by it, by reason of the

the incertainty of it: Where the *tradition* is *universal* and *uncontradicted*, we have as much *resignation* to it as they have; and therefore we do acknowledge the reception of the Scripture to be by unquestionable and never doubted tradition: and that having thereby received it, it hath in it self enough to convince the Reader that it could not be formed and invented by the wit of man, nor that it hath not been disguised or corrupted by the malice of man; and so we are possessed of the Scriptures by the same tradition that they are; and whatever they believe by as confessed a tradition, we believe likewise as well as they: But when they urge many things as necessary to be believed by the *authority of tradition*, we do not reject the *authority*, but deny the *tradition*, and say there is no tradition that will warrant it; and how fallible that pretence is, needs no other manifestation than that controversie of the *observation of Easter*, which continued half a hundred years only upon the point of *tradition* with so much bitterness and animosity; the *Greek Church* alledging that tradition was for them, and the *Roman Church* the contrary; and if tradition was so doubtful a guide in those Primitive times, when so few years had run out,

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what must it be now, when five times as many are since expired. They therefore do not deal ingenuously, who amuse *their auditors* with telling them, that we reject *all tradition*, consider not *antiquity*, submit to no *authority*, but every man chuses a *Religion* according to his *own spirit*: Whereas they well know that the *Church of England* doth as much respect *tradition* when it is agreed upon (as all evidence must be that is submitted to) and requires as much subjection to *authority*, and leaves as little to the *private fancy* and imagination of men, and pays as much reverence to the *primitive Fathers* where they concur together in opinion, as the *Church of Rome* doth; but denies any subjection to *that Church*, and believes that *her own children* (with others she meddles not) should have the same reverence for *her determinations*, as those others have for *the Roman*; since her determinations are made with as much *regularity*, as *lawful authority*, and with the *unanimous advice* of as learned men, as by the others, of which we shall say more in the conclusion of this discourse.

If Mr. *Cressy* was not very confident that all for whom he writes, will confidently

believe all he ſays, and had not a marvellous contempt of all other perſons, he would not ſo poſitively ſay, *That when examination is made of miracles in order to the Canonization of any Saint, the teſtimony of women will not be received*, pag. 68. and gives the reaſon for it, *becauſe naturally imagination is ſtronger in them than judgment, and whatſoever is eſteemed by them to be pious, is eaſily concluded by them to be true*; which may likewiſe be the reaſon that his beloved *Sancta Sophia* is ſo much valued by *women*, and *his Miracles* ſo much believed by them only, and neither the one or the other in any degree regarded by any learned men of the *Roman Church*: But his averment that the teſtimony of women is rejected in thoſe caſes, is without any ground. Was not the ſingle teſtimony of the *Nurſe* the only evidence of the firſt miracle that was wrought by his adored S. *Benedict* in the mending the *Sieve*, or putting together the broken pieces of the *Earthen pot*? If he were much converſant in the acts of *Canonization*, as he ought to be before he publiſhes the Rules obſerved there, he would have found that the *ſeventh miracle* wrought by *Philip Nereus* (the Founder of the *order* of the *Oratorians*) for which he was *Canonized*, was, that

Pag. 68.

that he cured diſeaſes oftentimes by *his word*; as particularly in the caſe of *Maria Felici à Caſtro*; *in Monaſterio Turris ſpeculorum Moniali, quæ continua febri correpta, Philippo jubente ſtatim convaluit*: And *his eighth* was, that he cured many ſick people meerly by *his apparition*; *Ac Druſilla Fantina, quæ præcipiti caſu proſtrata, ac horribili capitis, oculorum & totius corporis colliſione, ſemiviva jacens, tribus Philippi apparitionibus mirabiliter liberatur*: And he would likewiſe have found in the *Canonization* of *Ignatius Loyala* his *thirty third miracle* is, that of *Iſabella Monialis ord. S. Claræ*, who being threeſcore and ſeven years old, being in a very high place about buſineſs, by miſchance had a terrible fall to the ground, with which ſhe broke her thigh, and for above forty days *adhibitis per Medicum & Chirurgum, eventu planè irrito, medicamentis*, and all hope of life being in the judgment of all, hopeleſs and deſperate, *petita tamen pia cum religione & impetrata reliquia B. Ignatii & ſuper coxendicem applicata, ſtatim ſana eſt reddita, & coxendicem & tibiam prius tumentem, atque immobilem, expedite, & ſine dolore movere cœpit, & die proxima ſurrexit, ac libere & perfectè ambulavit*. Many more of the like inſtances he will find in the *fourth*

Tome of the great *Bullarium*; and without the evidence of these *three women*, these *miracles* had been lost, which could not but contribute very much to their *Canonization*: Nor was the *Testimony of women* ever rejected in those cases, it is probable for that very reason for which Mr. *Cressy* seems to think their evidence ought not to be received, *because imagination is stronger in them than judgment, and that whatsoever is esteemed by them to be pious, is easily by them concluded to be true*; and such a Confessor as Mr. *Cressy* will easily perswade them to believe that many things are pious, which he knows not to be true: And in truth he hath not answered the weight of the Doctors instance of the visions of S. *Bridget*, and S. *Katherine* of *Syena*, with all the help that S. *Anthony* and *Cardinal Baronius* can give him; the last of which apparently believed neither of them; and his *own addition* is much less satisfactory to any discerning person, *that no Oecumenical Council hath made a Canon, with an Anathema against all those who will not acknowledge all the Revelations of S.* Bridget *to have been divine, and the belief of them necessary to salvation, and that all that was done by the Council, was upon occasion of invectives made against those Revelations by many*

many Catholicks to require Joannes à Turrecremata, *to peruſe and give his judgment of them*; which being favourable, the Council approved them, ſays the Doctor, that is (ſays Mr. *Creſſy*) *freely permitted them to be read, as containing nothing contrary to faith and good manners.* The *Councils* approbation was much more than that; but if it were no more, it doth not become the *Catholick Church*, or any *National Church* to give that countenance to any new opinion that may encourage ſuch a liberty, as he ſays is taken by many writers to decry both the one and the other, and introduces animoſity, and uncharitableneſs between Chriſtians, which hath been notorious enough in this particular: And ſince he confeſſes that many illuſions and fancies have been brought into the Church by pretence of ſuch *Revelations* by the ſeveral *Sects* and *Perſons* named by the Doctor; as the *Sects* of *Mendicants*, the *Authors* of the *Evangelium æternum*, and the reſt; all or moſt of which did find countenance, and exceedingly diſturb the peace of the Church, and who Mr. *Creſſy* confeſſes were *Monſters* raiſed up by *the Devil* in a curſed imitation of the *graces* and *gifts* communicated by God to his devout and faithful ſervants: There cannot be too

much vigilance in ſhutting all doors at which ſuch illuſions may enter, and no body is to be blamed, who is moſt jealous of their integrity.

We come in the next place to his fifth Chapter of *reſiſting authority*, falſly imputed, he ſays, to *Catholick Religion*, *in which*, he ſays, *the Doctor doth very ingenuouſly abſolve the Catholick Church her ſelf, and lays the fault only on the principles and practices of the Jeſuitical party.* Indeed the Doctor cannot but abſolve the *Catholick Church* from that reproach, except he thought all *Chriſtian Churches* liable to it; but he is far from abſolving all *Catholicks* of the *Roman Church* from *rebellion*, excepting only the *Jeſuits* (though he inſtances moſt in them, becauſe the books which moſt defend it have been written by thoſe of that Society) but nothing can be ſtranger than that Mr. *Creſſy* ſhould ſo magnifie the general obedience of all *Roman Catholicks*, that none of them were ever in *rebellion* againſt the *King*, or his *Father*, when he knows very well, and hath ſome marks of it, that the whole *Iriſh Nation* (very few perſons of honour excepted) joyned in *rebellion* againſt the *King*; and but for *that rebellion* neither *Presbyterian*,

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Independant or *Anabaptiſt* had been able to have done any harm in *England*. For the *Scots rebellion* was totally ſuppreſſed, and their *Army* disbanded before the *Iriſh rebellion* begun: It was that which produced all the miſchief that ſucceeded in *England*, and gave thoſe *Sects in Religion* opportunity to bring in their confuſion to the deſtruction of the *Church* and *State*, with ſuch barbarous circumſtances as are too horrible to *repeat*, though they can never be *forgotten*: Was not that Rebellion begun, and carried on intirely by the *Kings Roman Catholick ſubjects?* Was there one man but *Catholicks* who concurred in it? and did they pretend any other cauſe for it but *Religion?* at leaſt when they had the ſatisfaction they deſired, in whatſoever elſe they pretended, did they not continue it ſtill under *pretence of Religion?* Was not the *ſecular* and *regular Clergy* equally engaged to ſupport it? And did not the Pope himſelf contribute to it, if not contrive it? And was not himſelf in the perſon of his *Nuntio Rinnuccini*, *General* of the *Rebels*, both by Sea and Land? And can there be a greater manifeſtation that the *Catholick Roman Religion* it ſelf favoured *rebellion*, than when their *head* of their *Church*, and all *Eccleſiaſtical Orders* joyned, and concur-

red in it? And it cannot but be observed, that though the *Irish* for ought appears only carried on, or were active in that *Rebellion*, there was not any *English Catholick* that made any publick profession against it, nor did one *English Priest*, *Secular* or *Regular*, manifest his detestation or dislike of it by any publick writing: And how much they favoured it in private discourse, there wants not abundant evidence: All which should be *forgotten*, as it is *forgiven*, before there be such *loud Encomiums* published of the never-failing *obedience* of the *Romish Catholicks*, and the *Records* of later *rebellions in France*, as well as those of the *League* should be razed out. It is to be wished rather than hoped that the *profession* of *Christian Religion* in any Church had that impulsion in it as it ought to have, that it preserved the professors of it from entring into *rebellion*, and the practice of any other iniquity: Yet it may be truly said, that there were very few who did so much as pretend to have a reverence for the *Church of England*, that were ever active in the *late rebellion*: How far the fear and consternation men were in, forced them to submit to that torrent which over-bore them, ought not to be imputed, since it overwhelm'd multitudes of all professions,

feſſions, who heartily abhorred thoſe that they were compelled to obey.

It is a great inſtance of Mr. *Creſſy*'s good temper, if it be of his *ſincerity*, that he is ſo ſolicitous to purge the *Jeſuits* from the imputations which are more particularly caſt on them: I believe they did not expect it from him, who is not thought to agree with them in all which they account *fundamental*: Yet truly the excuſe he makes for them, is ſuch, as if he invited men to keep up their prejudice againſt them: *That foraſmuch as concerns the unſafe Antimonarchical doctrine contained in thoſe books cited by the Doctor, it is almoſt a whole Age, ſince that they have been by their General forbidden under pain of Excommunication, and other moſt grievous cenſures to juſtifie them, either in writing, preaching, or diſputing,* &c. Mr. *Creſſy* ſpeaks much of *retractation*, and ſays well, *That they who by writing or otherwiſe have publiſhed ſcandalous doctrine, which hath corrupted other men, do not do their duty in being ſilent, and giving over to do that which will be no longer ſafe for them to do, but that recantation and retractation is neceſſary, that they may be known to be no longer of the ſame mind.* Is there any man of the *ſociety* that hath writ-

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ten against that *Anti-monarchical* doctrine, who hath endeavoured to confute *Cardinal Bellarmine*, or *Mariana*, or *Emanuel Sa*, or any of the rest? Is not *Bellarmine*'s book of the power of the *Pope* over *Kings?* are not all the other books to be bought at every Stationers shop? Who knows any thing of the *Generals* warrants but themselves? It was known to, and permitted by the *Pope*; that is, the *Pope* was willing when their books were out, that they should be quiet, and write no more, which would excuse them for not answering those books, which *Catholicks* as well as *Protestants* should write against them; and that they might not enter into dispute with the *Colledge of Sorbon*, which detested their Principles: He says, *It is well known that in this point, Princes and States are generally become more clear-sighted, and more wise than formerly they have been, and by consequence the Court of* Rome *also.* It is indeed well known that the *Court of Rome* adheres still to its *own principles*, though they do not think fit to put Princes in mind what they are; well knowing that all their *Bulls* and *Interdictions* and *Absolutions*, how long soever since published, are still in the same force and vigour, as they were the first hour of their publication; and it

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is very few years ſince, that upon an occaſion of ſome conſultation between the *ſecular* and *regular Clergy* of *Ireland* to preſent an addreſs to the *King*, in teſtimony of their obedience, in which they diſclaimed any *temporal authority* to be in the *Pope*; the *Court of Rome* was ſo alarm'd by it, that Cardinal *Barberine* writ to them to deſiſt from any ſuch *Declaration*, and put them in mind that the *Kingdom of England* was ſtill under *Excommunication*; and ſince that time, the *Pope* hath made *many Biſhops* in *Ireland*, which his *predeceſſors* had forborn to do from the death of *Queen Elizabeth*, to the year One thouſand Six hundred and Forty; and this is the clear-ſightedneſs and wiſdom that the *Court of Rome* is lately improved in.

But he doth aſſure you, that *if an oath were framed free from ambiguity, and without odious phraſes inſerted in it (wholly unneceſſary to the ſubſtance of it) the Jeſuits would not make any ſcruple of joyning with their Catholick brethren in it:* Alas! what authority hath he to aſſure us this? He knows very well that the *Society* will not truſt him to frame ſuch *Oath*; and that they and he differ very much in their *judgments* in that point; and of all men, Mr. *Creſſy*

is the most unfit for such an undertaking: He cannot forget that shortly after he deserted the *Church of England*, and published his *Exomologesis* (which in comparison of all that he hath writ since may be looked upon as a *modest Book*,) he did in that Book publish a protestation or subscription, which all the *Roman Catholicks* in *England* would be willing to take; and in truth it did not differ much in substance or sence from the Oaths which are enjoyned by the Law; and no doubt he would have taken it himself, and did then believe that all other *Catholicks* might have taken it likewise: But within a short time all that impression of that Book was bought up, or otherwise procured; and a *second Edition* of it published, wherein there were very many *substantial alterations* and *additions* from what was in the former; the *protestation of duty* and *obedience*, which was in the *first*, was totally left out in the *second impression*, it being not thought a fit obligation for the Catholicks to enter into: The discourse he had made of *Purgatory* was likewise left out, for he had mistaken the tenent of his *new Church* in that particular: Many other alterations were made, as must be confessed by any man, who will take the pains to examine *both Editions*:

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There were also many *additions*, especially of *reproaches* against the *Church of England*, and many *bitter* and *virulent expressions* against the *Clergy* of *that Church*: And I know a person who meeting with Mr. *Cressy*, expostulated with him upon all those particulars; and asked him how it came to pass that those were left out, when his Book had been first licensed by Dr. *Holden*, and *another Doctor* of the *Sorbon*, and why the other calumnies were added which so much reflected upon the *Clergy*, contrary to what in his own Conscience he knew was true, to all which he answered with *passionate protestations*, that he never knew of one or the other till he saw the *second impression*; that his *Superiours* were offended with the *first*, in which there were some mistakes, and that he had intirely left it to their discretions to do what they should think fit upon it; whereupon they had caused it to be reprinted as it now stood, without at all communicating with him; which it seems being a custom amongst them, gives me yet some hope that the very *unusual passion* and *incivility* that runs through *this discourse* may be added by the *appointment* and *direction* of some *Superiour*: Since he is not so much altered in his *face* or *habit* from

from what he was, when he was thirty years of Age, as he is from that *modesty* and *gentleneſs* of nature, and *ſmoothneſs* and *civility* of ſtile, if all the expreſſions in his Book are his own, from the time I knew him, and had converſation with him: But he finds it much eaſier to revile than anſwer any Books the Doctor hath writ in any time: Nor can his opinion be doubted of the *Oaths of Allegiance* and *Supremacy* both which he hath often taken, and as often declared his deteſtation of the *Covenant*, which Mr. *Creſſy* will never be able to prove he ever took: And if he had, it could not be wondered at, ſince by the age he was of when he publiſhed his Book in defence of *Archbiſhop Laud*, (which ſome who knew it well, aſſured me to be but twenty eight years:) I cannot ſuppoſe him to be, when the *Covenant* was firſt appointed to be adminiſtred to all *Scholars* in the *Univerſities*, above the age of thirteen years, if ſo much; and cannot be conceived to be at all inſtructed in the principles of the *Church of England*, which had been long before that diſcountenanced and ſuppreſſed: And no body doubts but that there are very many reverend and learned perſons, who have now great and unqueſtionable affection and zeal for the

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Church, who did in their minority, and under that accurſed and tyrannical Government, take that *lewd Covenant*, and whoſe affection and Zeal is not the leſs for having taken it: But of all men it leaſt becomes Mr. *Creſſy* to put them in mind of the *Oaths of Allegiance* and *Supremacy*, when himſelf broke from the obligations of them, and his own ſubſcription, though he was near, if not full forty years of age when he laſt repeated thoſe obligations; and himſelf acknowledges that the Doctor had the courage, even in thoſe ill times, to write againſt all the Religions which were then profeſſed, and countenanced, in his *Ironicon* that he is ſo angry with: And I do profeſs that I am not of the Doctor's mind in all things which he ſays in that Book; yet as Mr. *Creſſy* will never undertake to confute it, ſo I am not ſorry that no body elſe hath gone about to anſwer it.

I will not accompany Mr. *Creſſy* in his uncharitable paſſion, which every expreſſion how lawful ſoever, that he diſlikes, kindles in him, by treating others as he doth *Archbiſhop Cranmer*, whoſe memory will be preſerved, as of a moſt *worthy Prelate*, and *glorious Martyr*, notwithſtanding the foul imputations he is pleaſed to caſt

caſt upon him: Yet I muſt tell him, that if that *unhappy* and *ill adviſed Queen* (who had juſt reaſon to be offended highly with that *Archbiſhop*) could have found that the Law would have condemned him for Treaſon, ſhe rather deſired to have had him *hanged* for a *Traitor*, than to have him *burned* for his *Religion*, ſince ſhe wanted not other inſtances enough of her ſeverity in that kind: But the Law would not extend to ſerve her turn that way; if it would, no body would have blamed her for having proſecuted him with the utmoſt rigour, whereas many good men then did, and ſince have for proceeding the other way with him. It is not new to find thoſe who have been adjudged *Traitors* by the Law of the Land, looked upon in his Church as *Martyrs*, which he well knows is the caſe of ſome who were executed for the *Gunpowder Treaſon*: But he will anſwer, that is no act of the *Church*, which hath never declared them *Martyrs*; it may be ſo, and it is as true, that the Church hath in ſome times *Canonized* thoſe who were *by Law* known to be guilty of *High Treaſon* (though not executed for it) as *Saints*; for whoever underſtands the Law as it was in thoſe days, cannot doubt but that *Thomas Becket* was guilty of *High*

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Treason, and might legally have been proceeded against for it, as he was condemned afterwards for it; though the assassination of him was in no degree warrantable, or to be excused: Many other examples of the same kind may be given; however it is a very sorry exception that Mr. *Cressy* takes to *Archbishop Cranmer's* subscription of his opinion, that he remits the judgment thereof wholly to the *King*; *So*, says he, *a final judgment both touching Government and Doctrine is by the prime Bishop referred to a King of about nine years old, a great glory surely to the English:* Which is a suggestion below the wisdom and experience of Mr. *Cressy*, who cannot but know that in all *Kingdoms hereditary*, that *the King* is not *less King* for being but nine years of age, and that all sentences and judgments are as much referred to him then as when he is at full age; and the transactions are concluded in the same method and formality as they would be then: As that opinion of the Archbishop was considered by the *Privy Council*, and whatsoever was done afterwards, which was not in all particulars agreeable to that opinion, was concluded by the *Parliament*. Nor is he much graver in his Comical discourse of the *Kings Title* of being *Su-*

preme Government of the Church of England, (for he knows that *head* is not in the *title,* though if it were, it would be of no other ſignification) that the King may thereby *ordain Biſhops* and *Prieſts* himſelf, which he well knows the *Crown* always diſclaims, and the *Church* never admitted, but knows very well that the King hath as much authority to appoint and authorize thoſe who ſhall do both within his own dominions, as the *Pope* (who doth neither with his own hands) hath in his own Territories, or others, where, by the conſent of the Princes, he hath that juriſdiction.

I ſhall ſay nothing in defence of the *Hugonots* of *France,* of whoſe communion I do not profeſs my ſelf to be; they are of age, let them ſpeak for themſelves; yet I may ſay that I do not comprehend how *their Confeſſion of faith obliges them to be Traitors and Rebels whenſoever the honour of God* (*which,* he ſays, *is the defence of their execrable Religion*) *is concerned*; and it cannot be denied, that there have been *many rebellions* in *France* by the *Catholicks,* ſince there have been any in which the *Hugonots* joyned; who for theſe many years have given *great teſtimony* of their *ſignal affection,*

fection, and *fidelity* to the *King*; and when they were known to have *temptations* which many *Catholicks* did not reſiſt: And Mr. *Creſſy* knows that there are many very learned men amongſt them, whoſe lives are not reproachable, and whoſe writings for the learning contained in them, and the modeſty with which they are repreſented, are thought worthy to be anſwered by the *reverend Biſhops* themſelves, and other eminent and learned *Catholicks*, who are contented to anſwer their Arguments and their Allegations with all poſſible candor and condeſcenſion, and without any bitterneſs of language; and therefore I cannot but lament on the behalf of our *Nation*, and *our manners*, and of the *Engliſh tongue*, that the *good ſpirit of France*, and the *urbanity* that is there uſed in handling Controverſies in Religion, hath not made greater impreſſion upon Mr. *Creſſy*, who hath lived ſo many years amongſt them, as might well have diſpoſed him to have followed their example, and might have convinced him that *rudeneſs of ſtile* and *impetuoſity of words* in contradictions of the higheſt importance which can relate to *Religion*, are not eſſential to the being a *good Catholick*; and ſince he urges the great *liberty* the *Hugonots* en-

joy in *France*, as an argument against the *severity* (he will call it by a worse name) of the *Laws* of his *Country*, which forbid any exercise of the *Romish Religion* in that Kingdom; he will not take it ill that I put him in mind, that as the *Hugonots* have great obligations to his most *Christian Majesty*, their true and lawful King, for his *clemency* and *justice* towards them, in defending and protecting them in the enjoyment and possession of all those rights, priviledges and immunities which are granted to them by the *Law of the Land*, so they do enjoy no more liberty than by that Law is due, nor can it be taken from them without a bare-faced violation of the Law, which is of no more force to defend the *Subjects* in their *other possessions*, than it is to defend the *Hugonots* in the *exercise of their Religion*, and yet with all this right and legal title to protection, no *Hugonot* in *France* dares revile the *Bishops* or the *Magistrate*, much less the *Religion* that is established there; nor mention *the Laws* without *reverence*, or do any thing that is *scandalous to the government*, or that is not *allowed* by the *Law*; whereas a *Benedictine Monk*, who by being so hath *renounced* his *subjection to his King*, by chusing *other Superiors* for himself, with obedience

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to whom, his obedience to the King is inconsistent; who hath *deserted the Religion*, and the *Church* in which he hath been educated, and to which he hath vowed subjection, (and in that respect cannot but be less acceptable than those who have never been subject to it) who is so *obnoxious to the Laws*, that he cannot securely live one day, or set his foot in *England*; notwithstanding all which this man hath the courage to enter into it, publickly to *defie the Laws*, *traduce the Government*, *treat the Bishops*, and the *reverend Clergy*, and the *Christian Religion* that is *established* there *by Law*, and all the *professors* of it, with those scoffs, and derision, and contempt, as if they were *Turks* and *Pagans*, and if he had a warrantable mission to convert them, would not yet in common prudence and discretion become him, and seems contrary to any good and Christian intention; and all this while in his triumphant stile, as if he had subdued all *Protestant Churches*, he complains lamentably of the cruel *persecution* against *Catholicks*.

God be thanked the King hath many good *Catholick subjects* of another temper of spirit, who with all duty acknowledge the goodness and indulgence of the King,

in permitting them to live with that ease and security that they have enjoyed from the time of his *Majesties blessed restoration*, without any distinction between them, and any other of his subjects; and desire nothing more than the continuance of the same ease, and protection, and take care to provide, and warily entertain *Confessors* of the same *humble* and *grateful spirit*. Is there one *Roman Catholick* in *England* of the *Laity* or the *Clergy*, that hath suffered in the least degree in his Person, or his Estate, for being a *Roman Catholick*, (whether many have not gotten by it, who would not have been considered under another title many men do doubt) since the time of his Majesties blessed restoration? Did they ever enjoy the like tranquillity for a quarter of that time since the *Reformation*? The King looked upon many of them, as persons who had deserved well from his *blessed Father* and *himself*, which cannot be denied, and upon the rest as *good subjects*, and upon all of them as men who had *suffered with him*, if not for him in the late barbarous times of *Usurpation*. His Majesty graciously remembred the humanity he had found in many *Catholick Countries*, and from some *Catholick Princes*, who always besought him not to be

ſevere to his *Catholick ſubjects*, when God ſhould reſtore them to his protection; and it was not agreeable to the gentleneſs and clemency of his Majeſties nature, when he pardoned all the breach, and contempt, and violation of the Laws, almoſt to the higheſt and fouleſt tranſgreſſors, upon his arrival to awaken thoſe Laws for the deſtruction of his poor *Catholick ſubjects*, which upon the matter had ſlept even in that *ſeaſon of Tyranny*, though a more arbitrary power had been exerciſed for their ruine, as well as for theirs who had been moſt active and faithful to him: And the *whole Nation* was as well content with that his Majeſties lenity, and did not think it reaſonable that the general and univerſal joy, which filled the hearts of all men with the bleſſing of the Kings return, ſhould be eclipſed or interrupted by the tears and ſighs of their *Roman Catholick* neighbours, and that they who had born their full ſhare in the late perſecutions, ſhould undergo new vexations by the exacting thoſe penalties which they were liable to, by Laws which had been neceſſary to be provided againſt them in times wherein there was more cauſe to be jealous of them, than they hoped there was, or would be hereafter: This cannot be

denied to be the case of the *Roman Catholicks* in *England* for many years after the Kings return, until the rude and boisterous behaviour of some of them disturbed the happy calm they all enjoyed, and the vanity and folly of others made that ill use of the Kings bounty and generosity towards them, that they endeavoured to make it believed that it proceeded not from *charity* and *compassion* towards their *persons*, but from *affection* to their *Religion*, and took upon them to reproach the *Church of England*, and all who adhered to it, as if they had been in a *condition* as well as a *disposition* to oppress it, and to affront and discountenance all who would adhere to it, and so alienated the affections of those, who desired they should not be disquieted, and kindled a jealousie in others, who had believed that they were neither able or willing to disturb the publick peace, to think that they were willing to attempt it, and had more power to compass it than was discerned: This hath changed the face of that affair, and even compelled his Majesty to with-draw that countenance from them, that he was willing should have been more propitious to them, if they had known how modestly and innocently to have been happy under the

the ſhadow of it; and this miſchief the wiſeſt and the ſobereſt *Catholicks of England* have long foreſeen would be the effect of that *petulant* and *unruly ſpirit* that ſwayed too much amongſt them, and did all they could to reſtrain it; and Mr. *Creſſy* ſhall do well to revolve how much he hath contributed to this ſtorm, which ſeems to have a little ſhaken the repoſe they were in, and to take heed that the *Catholicks* of *England* may not undergo more prejudice from the diſtempered carriage and behaviour of him and two or three more, (for no body is incenſed againſt thoſe who with gravity and ſobriety defend and maintain the Religion they profeſs) who have contracted a *ſcurrilous ſtile* (that hath been long laid aſide, and declined in ſuch debates) to exalt themſelves in againſt the Religion of the Kingdom, and thoſe who are obliged to defend it, than could be brought upon them by any combination of the *Presbyterians* and *Independents*, whom they do likewiſe as unskilfully to their purpoſe irreconcile to them, as if they could *ſubdue* the *whole Kingdom*, and ſo care not whom they provoke. If the noiſe, and clamour, and evil-ſpeaking of theſe men do awaken the ſleeping Laws to take that vengeance upon them that they

were

were ordained for, and which yet remain in that drowſie poſture, that their own modeſty may reduce them to the *manners* of *Gentlemen* and *Subjects*, or if the *Kings mercy* continue as obſtinate toward them, as their *guilt* and *provocation*, ſo that he thinks fit ſtill to abate the ſharp edge of the Laws towards them, in which very few men wiſh his Majeſty leſs merciful, there are ſtill *other Laws* which the dignity of his Government will not ſuffer him to reſtrain, and which are provided to vindicate thoſe who do their duty, from the extravagant paſſions and inſolence of thoſe who obſerve no rules of *good behaviour*, and of *peaceable converſation*: And what may be inflicted upon them of this kind, will be unpitied by all *good Catholicks*, and will never be thought a *perſecution* of their *Religion*; and it may be their *Superiours*, at leaſt upon their obſervation to what ill uſe they put their tongues, may exact from them that *ſilence*, for cheriſhing whereof, their *Order* was firſt inſtituted, and hereafter only imploy ſuch in their *miſſions*, as may return to them again without doing them any harm, or bringing prejudice to the Religion they profeſs.

Mr.

Mr. *Creſſy* thinks he hath a wonderful advantage againſt the *Church of England*, becauſe, he ſays, *he can find no religious Orders in it, he cannot hear ſo much as of one ſingle perſon whom he might call a Fanatick, for leaving the fleſh, and the world, to the end he or ſhe might intirely conſecrate themſelves to God in ſolitude and exerciſes of ſpiritual prayer, and mortification; and if God ſhould call any one to ſuch a ſtate of life, there is an utter want amongſt them of inſtructors, or inſtructions proper for it.* I will not enter into any diſcourſe of the benefits, or inconveniences, or ill uſes which are too often made of thoſe *Monaſteries* and *Religious houſes* of the *He's* and the *She's*: I have nothing to ſay againſt them, nor do I doubt that there are amongſt them many perſons of *great learning* and *vertue*; and therefore I ſhall ſay no more, but that moſt *Catholick Kingdoms* think the number of them too great, and frequently forbid the erecting more of them, and the *Popes* themſelves have done the like in *Italy*, and have diſſolved many of them; but I may ſay (which is as much as is neceſſary to ſay) that we have no cauſe to lament the abſence of them in *England*, ſince any defects which ariſe by the want of them,

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is so abundantly provided by the *noble Colledges* in both the *Universities*, and the great *Free-Schools* all so plentifully endowed, not only for the good *education of Youth* in all principles of vertue, piety, and good literature; but for the support of them after they are bred, in the improvement of their parts for the service of the *Church*, and of their *Countrey*; insomuch, that it may be truly said that more *Scholars* are liberally maintained upon the sole charge and charity of the several *Founders*, and greater emoluments assigned for the encouragement of learning in *England*, than can be said of any Kingdom in *Europe*, how much larger and richer soever; and I believe the *Common-wealth of Learning* in all other parts doth think (and with great reason) that all kinds of Learning are at this day in as great a heighth and perfection, as they have been in any age in any *Kingdom of the world*; and Mr. *Cressy* cannot forget, though he doth not care to acknowledge, that himself had his education in a *Religious house* founded by *Walter Merton*, where he received a much more liberal and bountiful education, and support, than he hath ever had from S. *Benedict*; and from whence he brought more learning than he hath found in any other

place

place that he hath ſince inhabited, or I doubt than he hath yet about him. In this *Religious houſe*, where I think he lived as many years as he hath done ſince under a *worſe diſcipline*, he had opportunity and obligation to conſecrate himſelf to God in as much *ſolitude* as would contribute thereunto, and to exerciſes of *ſpiritual Prayer* and *mortification*: He was as much bound to *chaſtity*, and to all kind of *temperance* as the *ſevere Rules* and *Statutes* of a *magnificent Founder* could oblige him; and which he was likewiſe *ſworn to obſerve*: And I believe he underwent as ſevere, and a much more beneficial *Novitiate* there (in which *ſilence* likewiſe was a part of the *mortification*) as he did afterwards at *Douay*, for I ſaw him in both thoſe: It is very true, there, and in all other Colledges, if they found that the obligations they were under, were ſtricter than they could ſubmit to, they are at liberty to quit thoſe benefits their *Founder* hath bequeathed them, and do diſpoſe of themſelves according to their inclinations, otherwiſe they may enjoy the other to their lives end, as very many do, who preſer that *ſolitude*, before the *pleaſures* of the *world*: It is very true that the *Church* and *State of England* did by obſervation and

expe-

experience find, that *vows* did not make people *chast*, who would not be restrained by *conscience* of their *duty to God*, and that those actions were not worthy the name of *vertue* and *piety*, (I speak still only of our own Countrey) which were the effects of *force*, and *want of opportunity* to decline them. In a word, the practice they had too much testimony and evidence of, made them conclude that the *mischief* from those inclosures, constraints, and vows was greater, and more apparent than the *benefit* and *advantage*; and so they thought not fit to restrain that *liberty* which *God* and *Nature* did allow to all those persons who would decline the profit of those *Communities* in which they were possessed of them, and betake themselves to another condition of life: And I doubt not but Mr. *Cressy* knows that many *learned Catholicks* have always been, and still are very averse to those *vows* and *inclosures of Women*, which seems not to be much favoured by the Church it self, the constitutions whereof require a greater number of years than are now required before they receive the vail, and whether the scandalous lives of many *Religious men* abroad brings not a greater *prejudice* to the Religion they profess, than their habit and vows brings *honour*

nour to it, I leave to his obſervation.

The other defect he finds in our Church of want of *inſtructors*, and *inſtructions* for thoſe, in caſe God ſhould call any one to ſuch a ſtate of life in *ſolitude* and exerciſes of *ſpiritual prayer* and *mortification*, is yet more ſtrange. Without doubt if God doth in truth call any one to ſuch a ſtate of life, he will not leave him deſtitute of inſtruction and inſtructors, and he may be very confident if he finds neither of thoſe, that God hath not called him: Sure Mr. *Creſſy* cannot forget the names of very many perſons, it may be both *men* and *women*, with whom, and in whoſe converſation he had the honour and the happineſs to ſpend many years of the moſt innocent part of his life; from whoſe grave and learned information, and excellent example he might have led a life more uſeful to God, his Countrey, and himſelf; and in which he would have had leſs to anſwer to all three, than that which he hath ſince by worſe counſel and example given himſelf unhappily to. And for Books I ſhall not ſupply his Catalogue with the names of many more of the ſame kind, which he might as well have mentioned, but I ſhall

put

put him in mind of the excellent, pious and devout *Sermons*, which are constantly preached in *that Church*, much better I believe than he hath heard in any other language; and there was no restraint upon him, but if he had liked other *Books of devotion* better, he might have read the life of *Mother Teresa*, that abounds in those *visions* he admires, and that *mystical Theology* he delights in, and even his own *Sancta Sophia*, if any other man would have taken the pains to have put it together, in that Colledge he was bred in, with the same liberty he hath done either ever since, sure *good Books* are not wanting in that *climate*. For *Miracles*, whereof he says, *we do not pretend to one, not so much as the curing a Tertian Ague, to testifie that our Reformation is pleasing to God*: I shall say no more than I have done: We have *not many* to boast of, and very *good Catholicks* think they boast of *too many*, and would be glad to be without the mention of most of them; and I do believe that very many pious men of *his Church* do believe that the restoration of the *Church of England* from that dust and ruines, to which the barbarity, impiety, and sacriledge of the *late rebellion* had exposed it, and in which the *Roman Catholicks*, his Majesties *own subjects*

more

more delighted and triumphed to ſee it almoſt buried, than any *other Catholicks* did, is a *greater miracle* of Gods mercy, and power; and if we make our ſelves worthy of it, even a teſtimony of his being pleaſed with it, then all thoſe, of which they brag ſo much, are an evidence that he is pleaſed with what they do. I have never had the luck to ſee his *Church Hiſtory*, which he is offended with the Doctor for ſtiling a *great Legend*, which he knows is the ſtile given to thoſe Collections in all Languages, and he challenges the Doctor more ſcornfully to give to the world a pretty *little legend* of his *reformed Saints*. The Doctor could very well have given him as large a liſt of as extraordinary perſons of moſt profound learning, and moſt exemplary lives of the *Church of England* ſince the *Reformation*, as any other *Chriſtian Kingdom* can ſupply him, who it may lawfully be preſumed ſince their deaths have enjoyed thoſe *ſacred manſions* of bliſs, which God hath prepared for thoſe who pleaſe him; but we are not aſhamed that our Church is too modeſt to confer the ſacred *title of Saints* which God hath reſerved to his own only diſpoſal, for them to whom he had before aſſigned ſuch a proportion of grace as is anſwerable to that

high ſtation; and doth not receive the advice, nor communicate the power in that particular, of or to any perſon or juriſdiction upon Earth; yet it ſhall be glad, and doth pray that all ſuch whom the *Church of Rome* hath preſumed to call to that honour, without any ambition or privity of their own, may really enjoy the ſame: And we do not in the leaſt degree apprehend the diſpleaſure of God Almighty upon *our Church*, becauſe it doth with all humility, and after all poſſible endeavour to be capable of his favours, leave the *diſpoſal* of all the *places*, and *offices*, and *imployments* in his *own houſe*, to his own gracious *will* and *pleaſure*: And though we do not pretend to know ſo much of their *modern Saints*, as to think that they were of the *ſame Religion* with us: Yet we do preſume to ſay that the *primitive Saints* and *Martyrs* were all as much *our Saints* and *Martyrs* as *theirs*; that is, that we are as much of the ſame faith with thoſe, as they are: We are as firm in the *Apoſtles faith*, who were the *firſt Saints* and *Martyrs* of *Chriſt*, as they can pretend to be: We adhere as much to all the *doctrine* they taught, and endeavour to practiſe all the *duties* which are enjoyned by them, as ſincerely and diligently as they do. During the

the twelve perſecutions, which were the times when thoſe prodigious *Armies of Martyrs* for their numbers were levied, it may lawfully be preſumed that very much the *major part* of them (for thoſe perſecutions raged much more furiouſly in the *Eaſt*, than in any part of *Europe*) never heard of the *Church of Rome*, none of them profeſſed to have any opinion in which we differ from them. The *firſt* and *only ſubject* of their *Martyrdom* was, that they loudly avowed the *birth*, *paſſion*, and *reſurrection* of our *Saviour*, and their peremptory refuſal to *offer ſacrifice* to, or to *acknowledge the power* of the *Pagan Gods*; and the *laſt* would have excuſed them, and preſerved their lives, whatſoever they had thought of the *other*; ſo that there was no other point of controverſie in iſſue, but whether they were *Chriſtians*, and their *marvellous*, and without doubt *divine courage* in affirming that, and aſſerting that doctrine ſo ſoon after they were informed of it, and before they were acquainted with any other operation of it, than in their courage to lay down their lives for it, was the whole *ground* and *merit* of their *Martyrdom*: For according to the beſt evidence we have of thoſe *dark times*, and of that *darker affair*, we may

reasonably believe that many thousands of those *blessed Martyrs* lost their lives within a day, an hour, or less time, according as the wild, and brutish rage of the *Judge* could find ways for their torture and execution, after the moment of their conversion, in which the *spirit* and *zeal* of the *new Christians* to die for their faith, was little more stupendious than the *implacable rage* of their persecutors was, in the vindication of the honour of their *Pagan Gods*; for which the *husband* condemned his *wife*, the *father* his *son*, the *brother* his *brother*, and *all relations*, those who were *neareſt* and *deareſt* to them, to the most exquisite torments that could be devised. *Tantum Religio potuit ſuadere malorum!*

How the *Church* of *Rome* comes to ingross all *theſe Saints* and *Martyrs* to themselves as their *peculiar Patrons* and *Advocates*, an evidence cannot easily be comprehended, except they conclude, that because they have a power to make, or to declare Saints, they have likewise a power to appoint them what they shall do after they are Saints, which is a *species of Logick* they make often use of to many purposes: For our parts we have as much reason to be confident of all the *good offices* they can

can do us in *Heaven*, as the others are; but becauſe we do not know what their *province there* is, or whether there be ſuch a *line of communication*, that they know what we would have them to do for us, we acquieſce in a *profound veneration* of their *lives*, and of their *deaths*, and a *full confidence* that they do enjoy the reward of both, without importuning them by any *particular addreſs* of our own in our behalf; having an aſſurance in our ſelves, that they will do us all the good they can, though our ignorance knows not how to ask it from them, and this is all that *our Church* informs or inſtructs us of our duty and behaviour to Saints. And Mr. *Creſſy* will not take it ill that I tell him, if his *Church Hiſtory* conſiſts in the lives of any *Welſh Saints* and *Martyrs*, or of thoſe who were before the year *ſix hundred*, as there were many more before than there were after, he cannot reckon thoſe to belong to the *Church of Rome*, ſince he well knows that before the arrival of *Auſtin* the *Monk* in *England*, there had never been mention there of the *Biſhop of Rome*, but moſt of the *Chriſtians* had been long before driven into *Wales* by the tyranny and power of the *Pagan Saxons*, who ſpent their time more profitably by ſubduing the other parts of

the Kingdom, than they could have done by purſuing them into thoſe mountains and narrow retreats, where they could better have defended themſelves: So that the *Britiſh Chriſtians* remained for ſome time, in ſome quiet in thoſe parts, and lived under the direction of their *Biſhops* and *Prelates* in the exerciſe of the *Chriſtian Religion*, according to the inſtitutions which they had received from their firſt Planters; and after *Auſtin* came into this Iſland with a worthy, and no doubt a very pious intention, and God bleſſed him ſo much, that he converted a *Pagan King*, and moſt of his ſubjects, who were at that time only they who lived within the circuit of *Kent*, which opened a door to him, and thoſe who ſucceeded him for a larger converſion, for which his, and their name ought always to be mentioned with reverence and gratitude, as bleſſed inſtruments God uſed for the good of the Nation, though they were not the *firſt Planters* of *Chriſtianity* in the *Iſland*, as Mr. *Creſſy* well knows; and that when *Auſtin* deſired to confer with the *Britiſh Chriſtians*, and had two ſeveral meetings with their *Biſhops* and *Prelates*, they were ſo much offended with the propoſition he made to them of their *ſubjection to the Pope*, that they did

not

not only positively reject that, but would not consent to change the course of their observation of *Easter*, in which they had always concurred with the *Eastern Christians*, nor yield to any thing else that he proposed, left they might be thought to have any respect for the *Pope*: So that I say, if *his Saints* are before the year *six hundred*, he hath no claim to them, but must either be content to be without their *merits* and *miracles*, or that we may have an equal share with him, upon our joynt stock of Christianity, and I hope he hath not in his History inserted the lives or miracles of any, which have been left out as exploded upon the reformation of more *ancient Legends*.

Methinks Mr. *Cressy* seems to imitate the example of angry women, who think it lawful to give worse words than they receive, which is the natural progress of choler; he provokes first the Doctor by reproaching him with the number of *Fanaticks* amongst us, to tell him, that there is *Fanaticism* likewise in many of their Church, and so mentions the Visions and Revelations, and Miracles in many persons of great esteem amongst them, and by those pertinent instances puts him into

great wrath: and he again to be revenged on him will no longer be contented that we have too many *Fanaticks* in the Church; but will prove that the very *nature* and *eſſence* of *our Church it ſelf* and *our Religion* is *pure putid-Fanaticiſm.* A man would have expected upon this undertaking that he ſhould preſently have ſingled one of the Articles of the Church that is ſo founded, but that would have held him too much to the point, and reſtrained him from thoſe wandrings with which he is ſo delighted; that would withhold him from falling upon the perſon of the Doctor, or upon the *Presbyterians* and *Independents*, with whom no body can blame him for being angry, for they drove him from the Church, by driving him from his preferments in the Church: And from this charge upon the Church, without any one inſtance he falls again upon the *Presbyterians* and *Hugonots of France*, and reckons up ſome of the opinions they hold, and maintain, and then ſays (*pag.* 94.) *That he muſt take the boldneſs to tell him,* (a great boldneſs indeed) *that the Doctor himſelf does hold the ſame, and if he denies it, it is becauſe he is ignorant of what paſſes in his own mind.* Now the Doctor muſt be loſt, for if his own denial cannot abſolve him

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from

from being concluded to be of an opinion, and Mr, *Cressy* knows better of that which the Doctors ignorance keeps him from discerning, of what passes in his own mind, he is to blame if he doth not lade him with all opinions which he wishes he would own; But to prove this intricate averment, like a *great Magistrate* he takes upon him to administer many questions to him, and kindly to make answer to them on his behalf, and so makes him as arrant a *Fanatick* as he can wish: Yet after all this he is compelled to confess, with perhaps, *That it would be rashness in him to affirm that the Church of* England *doth ground her faith upon such a Fanatick principle, as the Doctor lays; and if the Doctor wrongs the Church of* England, *he* (good man) *is unwilling to wrong her with him*: And in this fit of good nature he makes a kind of an Apology for the Bishops, who may be deceived themselves in the Doctors principles, by the negligence that is used in licensing Books to the Press, or rather the Doctors virulence against poor *Catholicks* was so highly approved by the grave *Censor Librorum*, that rather than it should be hindred from doing mischief to them, he was content that the *Principles also* should pass, which utterly destroy the

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foundations of his own Church, and so concludes with some instances of the perfunctory care that is taken in the licensing Books. The *Church of England* cannot but be now secure, when a *Benedictine Monk* is so vigilant as to stand Sentinel, that she may receive no prejudice from her own Children, and he doth very well to put the Bishops in mind, that they may be more solicitous what Books are suffered to be printed, who have no less obligation upon them, to look that no lewd *seditious Books* are sold, as that none such may be printed: And if this kind advertisement of Mr. *Cressy* hath that operation upon the Magistrates of all sorts, both the Printers and Sellers, and it may be the Buyers of the multitude of *Popish Books*, which are every day vented with as much freedom as the *Book of Common-Prayer*, they of his own Religion will have new cause to celebrate his prudence, and acknowledge the great advantage he hath brought to their *cause*, by his *pen*, as he hath to their *persons* by his *modesty* and his *manners*.

Mr. *Cressy* comes at last after very much passion, and much more virulence against the poor *Protestants*, than the Doctor hath expressed against the *Roman Catholicks*, to

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a matter of importance indeed, in which he believes (which might have kept him from triumphing so soon) he is absolute master of the field, and that is to peace and unity, which, he says, *is more fit to be the subject and argument of writings composed by Ecclesiastical persons, that is, unity of faith and doctrine*, (*pag.* 102.) and in truth who- *Pag.* 102.
ever is really an enemy even to that unity of faith and doctrine, (how hard soever to be attained) must be an enemy to mankind; but I must tell him too, that the writings of *Ecclesiastical persons* have not hitherto in any age contributed to the production of that unity; I mean such who have a pride & petulancy of understanding, & obstinacy of will, that will suffer nothing to be called peace and unity, but a prostration of all other men to their dictates. Mr. *Cressy* and his *Ecclesiastical Friends* affect, and insolently prescribe a *unity* that is neither *practicable nor desireable*, and there are other *Ecclesiastical persons* as humorous, who are such enemies to unity, that they think it not necessary to peace; especially in *Ecclesiastical matters* (that is in matters of Religion) all men may think, and speak, and do what they please, and upon the irrationality of these last, the former impute all the folly, and all the madness that

would

would introduce the most uncontroulable confusion, to those who observe order and discipline with more regularity and obedience, than any of the pretenders will do. It must not therefore be the *Ecclesiastical persons*, who have given each other too ill words to be of one mind, who can procure this unity of faith and doctrine, that must constitute this peace; but it must be the writings and actions of *Magistrates*, who by the execution of those Laws and rules, which the wisdom of the State for which they are made, have provided for that purpose, can infallibly establish that unity and peace that is necessary for it: Magistrates who do not pretend any jurisdiction out of their own limits, nor will suffer those who live within it to be disobedient, much less to revile the Laws which are provided for the publick peace: Where there are no Laws, confusion is necessary and natural, and where the Laws are not executed, it is as unavoidable, and in some degree necessary: So that where unity is not as much provided for as is necessary for peace, it is the *Magistrates* fault, and not the fault of *Ecclesiasticks*, who can only prosecute it by the ways prescribed by the Laws. I say where unity is necessary; for nothing is more mistaken,

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or more misapplied, than this precious word *Unity*: Who doth not know, or hath not had it frequently in his observation, that men who have the same end affect several ways which lead to that end, and he who goes the farthest way about may possibly come sooner to the end, than he that believes he goes more directly to it? However if he comes thither later, he is liable to no other reproach than being laughed at for being longer upon the way than he needed to have been. I knew *two Gentlemen* of good quality and fortunes, one of which I think is still living, who were very near neighbours in *Berkshire*, and lived in that good correspondence and conversation, as persons of quality and authority in their Countrey use to do; they had both very frequent occasions to ride to *London*, and the house of one of them was the confessed way of the other thither, but the difference was, whether from thence the neareſt way was by *Windsor*, or by *Maidenhead*, and in that they were so great *Opiniators*, that they still parted at the door, and one took the one way, and the other that which he conceived to be neareſt, and in twenty years they never made the journey together. How light soever the instance seems to be,

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it will be found fit enough to be applied to very many differences of opinion, which by the *exceſs of fancy* on the one ſide, and the *defect of judgment* of the other, are blown up into a magnitude that dazles the eyes of too many ſpectators; and for the determination of the reſt, there wants not a ſubmiſſion and obedience to authority; the difference only is where that authority is placed to which obedience ought to be paid. We of the *Church of England* hold ours to be due to the *King*, the *Church*, and the *Law*: Mr. *Creſſy* would have us pay it to the *Pope*, which we cannot ſubmit to, not becauſe he is *fallible*, but becauſe he is not a *Magiſtrate* who hath any juriſdiction over us. In matters that concern Religion, we reſort to the *Articles of the Church*, which we are obliged to conform to: He would have us obſerve the *Canons* of the *Council of Trent*, which we are forbidden to do, and he as an *Engliſh Catholick* is not bound to, upon which we ſhall enlarge hereafter; and this election to believe that the *Church of England*, which flouriſhes at leaſt as much in learned and pious men, as any Church of the world, can better direct *Engliſh-men* in the way to Heaven, than the *Church of Rome*, is the greateſt uſe we make of

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our reaſon which is not like to deceive.

What that union is that was intended certainly by our Saviour, when he left his Church eſtabliſhed under ſpiritual Governours will beſt appear by the rules he preſcribed, and the directions he gave in order thereunto, which we may lawfully believe he never intended for ſuch a unity, as Mr. *Creſſy* and his friends dream of, and that he foreſaw the ſame could never be, and depended more upon what was neceſſary towards it upon the *civil Magiſtrates*, than upon the *Eccleſiaſtical power*. He preſcribed the *eſſential principles* himſelf of that Religion which he intended ſhould be eſtabliſhed, and left perſons truſted by him who not only knew his mind, but knew all things which are neceſſary to be known for the accompliſhment of it. And no *temporal* or *ſpiritual authority* under Heaven hath power to alter any thing that was ſetled by him or his Apoſtles, who were the *only Commentators* intruſted by him to explain whatſoever might ſeem doubtful in what himſelf had ſaid, and they performed their parts with that plainneſs in what is neceſſary, that there remains no difficulty to men of very competent underſtandings,

understandings, and it is as plain that they did not affect such a *unity in opinions*, as these men would perswade us. If we will believe *our Saviour* himself, even after his *Resurrection*; *He that believeth and is baptized, shall be saved.* What is this precious belief that is required with such an inestimable benefit and reward? Nothing but the *Resurrection*; he that believeth the Resurrection, and is baptized into that faith shall be saved. The only cause of our Saviours appearing at that time, was only to upbraid *his Disciples* with their *unbelief, and hardness of heart, because they believed not them which had seen him after he was risen*; he was not offended with them for not believing it upon the word of several of the Prophets, nor upon his own, having so often, and so clearly declared to them that he should rise, and even the time when; how essential a point soever it was in the Religion he had planted, it had such a repugnancy to humane reason and understanding, which he never intended they should devest themselves of, that he was not angry that they did not suddenly believe it: He well remembred that *John the Baptist*, who could not but know much of Christ when he first saw him, and said *I have need to be bapti-*

Mark 16. 16.

Ver. 14.

Mat. 3. 14.

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zed of thee, and comeſt thou to me? and when at his Baptiſm, which out of obedience he adminiſtred to him, *the Heavens were opened, and the ſpirit of God deſcended like a Dove, and lighted upon him, and a voice from Heaven ſaid, This is my beloved Son,* &c. Yet after all this S. *John* was ſo far from being clearly confident, that he whom he had baptized was really our Saviour, that being in priſon, and hearing of the works done by him, he ſent two of his Diſciples, asking him, *Art thou he that ſhould come, or do we look for another?* And after S. *Peter* had confeſſed that *he was Chriſt, the ſon of the everliving God,* and had ſeen him (together with *James* and *John*) transfigured upon the Mountain, and had heard the voice from the cloud, *This is my beloved Son,* yet neither of them could underſtand what the riſing from the dead ſhould mean: And S. *Luke* tells us, that when our Saviour informed the whole twelve at his going up to *Jeruſalem,* of all things that were written by the Prophets concerning him, and which were then to be accompliſhed, *That he ſhould be delivered to the Gentiles, and ſhould be mocked, and ſpightfully intreated and ſpitted on, and that they ſhould ſcourge him, and put him to death, and the third day he* Mark 9. 10.

Luke 18. 34. *ſhould riſe again*: They (the whole twelve) underſtood none of theſe things, and this ſaying was hid from them, neither knew they the things which were ſpoken; Chriſt himſelf thought it not fit to explain that moſt important point to them, well knowing that in that point of his Reſurrection, they muſt have another aſſiſtance to their faith than his own words could give them; and therefore we ſee how long it was before that Article could gain belief even after his actual Reſurrection, and how there he condeſcended to convince their ſenſes in all circumſtances before he could obtain their belief in that point, which concerned them more than all the reſt, nor could leſs than the deſcent of the *Holy Ghoſt* finiſh that part of the Creed, and propagate that doctrine: But when he had vouchſafed after his *Reſurrection* to be ſeen, and to be conferred with, taken the way to ſatisfie their ſenſes which could not be deceived, and which could not but challenge and compel their belief, that they ſhould not yet believe ſeemed obſtinacy and perverſeneſs, it was not only infidelity, but ill nature, incivility, and hardneſs of heart, want of that charity which he had ſo often, and ſo ſolemnly enjoyned them to practiſe, not to

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believe those who had seen him, and whom he had sent to inform them. This was a countermine to blow up the doctrine of his Resurrection, if men contemned the only evidence that could be given of it, if they resolved they would not believe them who had seen him dead, and buried, and seen him after he was risen, they might as well not believe their own eyes when themselves should see him, that he added a terrible commination to his *short Creed: He that believeth and is baptized, shall be saved, but he that believeth not shall be damned:* Now they knew the reward, and the penalty, they might chuse for themselves: S. *Paul* did inlarge this *Creed* very little in his gloss upon it: *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved:* We must publickly own and avow our faith, not dissemble our Christianity out of any worldly consideration, out of hope to gain, or out of fear of danger: S. *Peter* never denied his faith in Christ, lost nothing of his reverence for him, he did only not confess with his mouth his relation to him, denied he had been in his company, without the least disaffection in his heart, and it cost him so many tears, and remains as a

Rom. 10. 9

brand upon him to the end of the world, of his unkindneſs to his maſter; his following him that he might ſee what they would do to him, and be at hand to aſſiſt him if he ſtood in any need of his ſervice, when all the reſt left him, to provide for their own ſecurity, could not expiate for not confeſſing his relation to him, though impertinently urged by thoſe who had no authority to make the enquiry; we muſt always confeſs with our mouth, acknowledge that he is the Son of God; we muſt believe the *Hiſtory* of his *Nativity*, of his *Paſſion*, and of his *Reſurrection*, all which he hath manifeſted unto us himſelf, we have it from his own mouth, and we have done our part.

If an exact knowledge in all particulars contained in Scripture were required from us, or if it had been in any great degree neceſſary, there would have been more pains, and care taken by the *Apoſtles*, who were enlightened to make a *ſhort Commentary* upon the whole *Chriſtian faith* by *Gods own ſpirit*, and were endued with the *ſpirit of Prophecy*, and ſo could foreſee what doubts were moſt like to ariſe by the exceſs of wit, as well as the weakneſs of our underſtanding, to have determined & defined

thoſe things, in defining and determining whereof ſo much time hath been ſince ſpent, and ſo much uncharitableneſs infuſed into the hearts of men, ſo that inſtead of learning more of what Chriſt would have us know, we have almoſt unlearned all that he would have us do; yet S. *Paul*, as if he foreſaw that that *Original corruption* and *itch of knowledge* would be propagated by the curioſity of mankind, begun his preaching in his maſters method, that they might not be terrified with any imagination of the difficulty of his doctrine, he declared that *that which may be known of God, was manifeſt to them, for God had ſhewed it to them*: There are no doubt many things fit to be known, and which we ſhould be the better for knowing, which are not ſo manifeſt, but it is not ſo neceſſary if it be not manifeſt; and it is very obſervable, that when he tells them what became of thoſe under the Law, and the ſins of the Gentiles, who did not *like to retain God in their knowledge*, he mentions not what falſe opinions grew up amongſt them by reaſon of their not retention of him in their knowledge, but that *God gave them over to a reprobate mind to do thoſe things which were not convenient; Being filled with all unrighteouſneſs, fornication,* Rom. 1. 29, 30.

cation, wickedneſs, covetouſneſs, maliciouſneſs, full of envy, murther, debate, deceit, malignity, whiſperers, back-biters, haters of God, deſpiteful, proud, boaſters, inventors of evil things, diſobedient to Parents: He doth not ſo much as mention their *Idolatry* in that place, becauſe it was matter of opinion, which was the greateſt contradiction of the Majeſty of God, but thoſe vices which had proved deſtructive to all humane relation and ſociety; and the ſame Apoſtle finding ſtill that the *infant Chriſtians* perplexed themſelves with many difficulties between the Law and the Goſpel, took the pains as *Moſes* had done, to abridge the obligations of the Law, as was mentioned before to abridge the Religion of the Goſpel: *If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thy heart that God hath raiſed him from the dead, thou ſhalt be ſaved*: He that cordially believes the Hiſtory of our Saviour, That he was the only begotten Son of God, that he ſuffered death for the ſins of mankind, and that after he was put to death, and buried, he roſe the third day; the birth, and death, and reſurrection of Chriſt, hath faith ſufficient to ſalvation, and all that is abſolutely neceſſary to be believed, lies within that narrow compaſs:

Rom. 10. 9

paſs: Notwithſtanding the clearneſs of which definition and authority of the Apoſtle, the *wit of men*, and even the *zeal of Religion* produced many *differences of opinion*, and *much faction* amongſt the believers, many men thinking that this excellent foundation would very well ſupport this manner of building, and others that it would as well or better bear another ſort of building, rather this deduction than that would reſult from the ſame propoſition, S. *Paul* ſtill adhering faſt to the foundation, without much examining the ſuperſtructures, tells them, *Other foundation can no man lay, than that is laid, which is Jeſus Chriſt:* If they would keep themſelves ſteddy to that foundation, let their ſuperſtructures be of *gold or ſilver, precious ſtones, wood, hay, or ſtubble*, let their conceptions or deductions be of the fineſt allay, the more *probable* and *rational*, or more *groſs* and *irrational*, there will at laſt be ſuch an examination of every one of them, that the truth ſhall appear and be made manifeſt; but for their comfort, to abate the ſupercilionſneſs of him who hath more reaſon to think himſelf *in the right*, and to raiſe the ſpirits of them who may be terrified with the conſequence of being *in the wrong*, he tells them, that they who

1 Cor. 3. 11, 12.

have done their work beſt, raiſed ſuch doctrine upon, and from the *foundation*, as will endure the trial, that doctrine ſhall ſtand, and they ſhall receive a reward; and that they who have built leſs skilfully, raiſed imaginations too large, or contracted opinions too narrow to be ſupported upon that foundation, their doctrine ſhall not ſubſiſt, their opinions ſhall be diſavowed, and condemned; yet becauſe they departed not from the foundation, let their miſtakes and errors in judgment be what they will, they themſelves ſhall be ſaved; nor did he think the determination of thoſe buildings, how different ſoever, and vile the materials might ſeem to be, were proper for the judgment of any but the Maſter-builder, the Architect who had directed the foundation, who could only judge whether there were malice or hypocriſie in preparing ſuch ſuperſtructures to reſt upon that foundation: *Therefore judge nothing before the time, until the Lord come*: Whoſoever takes upon him to judge before, preſumes to judge before the cauſe is ripe for judgment, which is not only beſide the office of an upright Judge, but againſt the rules of Juſtice; and it was very *good husbandry* as well as *wiſdom* in the Maſter in the parable who though he ſaw the Tares,

1 Cor. 4. 5.

Tares

Tares not grown up by chance out of the rankneſs of the ſoil, but Tares maliciouſly and induſtriouſly ſown by the labour and craft of an Enemy, would not ſuffer his active ſervants to pull them up, he rejected the providence; *Nay leſt whilſt you gather up the Tares, ye root up alſo the Wheat with them, let them both grow until the Harveſt*: And leſt men ſhould think by the ripeneſs of the Tares that the harveſt was come, our Saviour himſelf interprets his own parable; *The Harveſt is the end of the world, and the Reapers are the Angels*; an unskilful hand will miſtake the Wheat for Tares, and a rude paſſionate hand will for expedition pull up both, that he may be ſure he hath deſtroyed one; *unskilful* and *unlearned men* may believe that to be an error which in truth is none, but enough conſiſtent with the truth, and *angry men* will not enough conſider if it be in truth an error, what root it may have taken from ſome unqueſtionable truth, and how far it may have inſinuated it ſelf into the minds of good and pious men, which ought to be undeceived by application and gentle remedies, and by time, but will violently tear it from the hold it had, and make a greater wound than they found; diſturb the peace of a Kingdom, rather

Mat. 13. 29, 30.

rather than connive at an error till it be ripe, and the miſchief thereof fully diſcovered; and when the *malice of the diſeaſe* is evident, *proportionable remedies* may more eaſily be found. Our Saviour was not more careful of the *ſeaſon* than of the *Reapers*; the *ſeaſon* is the *end of the world*, the *Reapers* are the *Angels*; diſpaſſionate and unpartial Reapers, who underſtand the nature of the Tares, and the hurt they have done to the Corn. It is a complaint and obſervation as ancient as S. *Gregory*, *Quam multi ſunt fidelium qui imperito zelo ſuccenduntur, & ſæpe, dum quoſdam quaſi Hæreticos inſequuntur, hæreſes faciunt*? Charity and diſcretion can only preſerve men from ſplitting upon thoſe rocks, and the time preſcribed in the parable can only determine all diſputations.

Lib. 9. Ep. 39.

Phil. 1. 15, 18.

It ſeems an expreſſion of a wonderful latitude which S. *Paul* uſes to the *Philippians*: *Some indeed preach Chriſt even of envy and ſtrife, and ſome alſo of good will*; what then? *Notwithſtanding every way, whether in pretence or in truth Chriſt is preached, and I therein do rejoyce, yea, and will rejoyce*: S. *Paul* found oppoſition and contradiction (as all other Preachers have done ſince) even from ſome other Apoſtles and

and Disciples; *emulation* was a *strong passion*, and well grown in the *infancy of the Church*, and did no great harm: No doubt S. *Paul* wished that all who were to preach *Christ* had had the same thoughts, and had used the same words, and had had the same affection towards each other; which unity would much have advanced the *propagation of Christianity*; but he knew *that* was impossible, and that *different apprehensions* and *different conceptions* must be always attended with *difference of expressions*; whilst the *birth*, and *life*, and *death*, and *resurrection of Christ* was taught, though they who preached him had their own passions and prejudices towards each other, he was still glad that the number of the Christians were increased. There may be much good done in the world without taking its rise purely from Conscience, and only to please others, or to imitate others; and the like may be done to anger, and to cross and contradict other men; and though the Authors of that good have lost their reward, yet there is matter of rejoycing still that good is done. It is very well worth our reflexion, how little pains *our Saviour* took (who well foresaw what disputations would arise concerning Religion to the end of the world)

world) to explain any *doctrinal points*, or indeed to institute any thing of *speculative doctrine* in his *Sermon upon the Mount*, which comprehends all Christianity, but to resolve all into practice; and his *Apostles* though they met with a world of *questions* and *disputes*, and in the highest points of the *mystery of Religion*, were very short in their *answers* and *determination*, and left no room for any contention in the understanding upon any matter of faith, it depending purely upon believing what was past and done, and of which they received unquestionable evidence; but in the application of this faith to practice they were large in their discourses, and clear to remove all doubts; they had observed into how many *Schisms* and *Sects* the *Church of the Jews* had run by their several *interpretations* of the *Law* and the *Prophets*, of both which they had all *equal veneration*, and from both gathered arguments enough to found an animosity against each other, that vented it self in all the acts of *uncharitableness* and *denunciation of Hell-fire* to their opponents, and they did all they could that the Gospel and the professors thereof might not be exposed to the like mischiefs by the same disputations: Men might set their wits on work to raise

doubts

doubts and ſcruples, and improve them to what degree they pleaſe by the ſubtilty of their own invention, they were *difficulties* of their *own making*, not *finding*: Chriſt and his Apoſtles left their Declarations of what we are to believe, and what we are to do, ſo clearly ſtated, that we cannot *dangerouſly miſtake*, and ſo much the more clearly by informing us what we are not to believe, and what we are not to do, by the obligations of Chriſtianity; and as they did no doubt foreſee the *weakneſs* and the *wilfulneſs* of the *ſucceeding times*, and that men would make uſe of the *Scriptures themſelves* to the *prejudice of Religion*, they took care that they might know that there is much in them *above their underſtanding*, and that they ſhould govern themſelves by what is *eaſie & plain to be underſtood* therein: and above all, that they ſhould not preſume to *cenſure* and *judge* thoſe who *differ* from them in their *opinions*, becauſe Chriſt hath reſerved all thoſe differences to be determined by himſelf, and except it were inflicting *Eccleſiaſtical cenſures* upon *corruption of manners*, and *tranſgreſſing* againſt *Chriſtian duties*: It was ſome Ages before the Church expreſſed any great *ſeverity* upon *differences in opinions*, and uſed ſuch circumſpection in the expreſſions upon their

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determinations, as rather pleased all persons concerned, than strictly defined the matter in controversie: The *Primitive Church* never prescribed any *other rule* to themselves to judge by, than the *sacred Scriptures*, by consent of which they made all their definitions and determinations: and as no man yet, at least with any countenance of authority, hath pretended to understand the intire meaning of any one of the *Prophets*; so it was some time (a long time) before the *Revelation of S. John* was received into the *Canon of the Church* for the difficulty of it; and whosoever hath since undertaken to understand it, hath received *more censure* than *approbation* from pious and learned men, nor have they attained to credit enough to be believed; *Seek not out the things that are too hard for thee, neither search the things that are above thy strength*, is very good counsel, and proportioned to mens different faculties and understandings; he that is *stronger* than I may search for things that are too hard for me, and there is no harm in that search, but I who am *weaker*, am in no degree obliged to make that search, nor shall fare the worse because I am so weak. The *Dialogue* between the *Angel* and the *Prophet Esdras* may be very good

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Divinity, though it be contained in the *Apocrypha*; *He that dwelleth above the Heavens may only understand the things that are above the heighth of the Heavens*; *The more thou searchest, the more thou shalt marvel, for the world hasteth fast to pass away, and it cannot comprehend the things that are promised to the righteous in time to come*: Let us endeavour to do the things which we are plainly enjoyned to do, and which we can very well comprehend, at least let us forbear doing any thing which we are as plainly forbidden to do, and we shall in due time obtain those things which for the present we cannot comprehend. 2 Esd. 4. 21. 26, 27.

It hath been an artifice introduced to perplex mankind, and to work upon the conscience, by amusing and puzling the understanding, to perswade men to believe that there is but *one Church*, and *one Religion* in which men may be saved, that by their confident averring themselves to be *that Church*, and of *that Religion*, others may be prevailed with to be of *their party*, and they who with most passion abhor their presumption, and so withdraw from their Communion, adhere to the same unreasonable conclusion, and will not suffer them to be a *Church at all*, or capable of salvati-

ſalvation, and form *their own Church* upon thoſe principles only which moſt *contradict the other*; whereas there is room enough in Heaven for them all, and we may charitably and reaſonably believe, that many of all *Chriſtian Churches* will come thither, and that too many of every one of them will be excluded from thence. There is indeed as was ſaid before, but *one faith*, which no authority upon Earth can change, or ſuſpend, or diſpence with; but *Religion*, which is the uniting, or the being united of pious men in the profeſſion of that Faith, may be exerciſed in *ſeveral* and *different forms*, and *ways*, and with *ſeveral ceremonies* according to the conſtitutions and rules of the *ſeveral Countries* and *Kingdoms* where it is practiſed, and there are ſo many Churches united in *one* and the *ſame faith*; and methinks the very ſtile and appellation uſed by the *Apoſtles themſelves*, ſhould diſcountenance and aboliſh that quarrelſome propoſition to the *Church of*, or *at Corinth*, at *Epheſus*, at *Philippi*, and other places, to the *ſeven Churches of Aſia*; and it is obſervable that the Apoſtles in their method of writing and preſcribing their *rules* and *orders* to the *ſeveral Churches*, have a regard to the *cuſtoms* and *natures* of the *ſeveral people*, and

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permit ſome things, and for ſome time in *one place*, and to one *People*, which they do not to *another*; they who ſucceeded them followed their example, and did not only permit, but encourage the People to all actions, which they perceived did really contribute to, and improve their *Devotions*, and ſo many things which afterwards degenerated into *Superſtition*, had their original from *fervent picty*, and *innocent Devotion*, as ſome *kinds of Worſhip* and *Forms of Adoration*, and an over eaſie belief of *Miracles*, when there ſeemed leſs danger in that fervour which inflamed them, than might have been in extinguiſhing that good Fire that warmed them, by an over ſevere examining, and refining the Fewel that had kindled it. It is an unanſwerable argument of the truth of *Chriſtian Religion*, of the *Chriſtian Faith*, that being ſo different from all things then known to Mankind, and ſo much contradicting the very Principles of their belief, and knowledge in very many things, it ſhould in ſo ſhort a time poſſeſs the hearts of ſo many Millions of People of all *Nations*, of both Sexes and of *all Religions*; and as God did miraculouſly prepare, and diſpoſe the hearts of men to the *reception of their faith*; ſo as a natu-

ral means to that operation, he infuſed likewiſe into them a *profound reverence* for the *Perſons* of thoſe who *publiſhed this Faith*, and informed the People of the *myſteries*, and inſtructed them in the *knowledge of it* to wards the Apoſtles, and towards thoſe who ſucceeded them, and obſerved their Orders, and followed their examples; this *Univerſal eſteem* of ſuch Perſons amongſt all Chriſtians, created ſuch an *implicit belief* in all they *ſaid*, and ſo *intire a ſubmiſſion* to all they *required*, that Men were not leſs guided by them in all the affaires of *humane life*, than in their determinations of the moſt ſpiritual matters which related to their *Conſcience*; and this general reſignation continued in a great degree, until Religion grew to be a *faction*, and *reproach* amongſt Chriſtians themſelves, and the preaching it a *Trade* to live, and to grow rich by, and Men ſtudied it for *preferment*, and practiſed it for *profit*.

That unreaſonable, inconvenient, and miſchievous diſtinction of *Eccleſiaſtical*, and *Temporal*, as it exempts things, and Perſons from the *Civil Juſtice*, and the *Soveraign Authority*, and as it erects *another Tribunal*, and ſets up another diſtinct

ſtinct *Soveraign Juriſdiction* Superiour, and independent upon the other, hath coſt the Chriſtian World very dear in Treaſure, and in blood, and hath almoſt heaved that Government (which ought to preſerve the order, and peace of *Chriſtendom*) off the Hinges. That there are offences, and crimes of an *Eccleſiaſtical*, and *Spiritual Nature*, according to the manner, and cuſtome of ſpeaking, and Perſons who by their Functions, to which they are aſſigned properly, fall under the ſame diſtinctions, is very true, and very reaſonable; but that any ſuch *difference* in the *appellation*, ſhould create a *Schiſme* in the *Government*, that the *civil juſtice* of the *Kingdom* ſhould not have the *full cognizance* of *either*, and *both*, but that another *Supreme*, and *Soveraign Juriſdiction* ſhould examine, and determine thoſe things, and have the only authority to regulate, reform, and puniſh thoſe Perſons, is ſuch a ſoleciſme, ſuch a contradiction, indeed ſuch a diſſolution of all the principles, and ſubſtantial frame of Government, that there is not wherewithal left to prevent the higheſt, and moſt diſmal confuſion that can be imagined; for if the *ſame Treaſon* may not be determined before the *ſame Tribunal*, becauſe of the difference, and diſtinction of the

Persons who are guilty of it, if the *Soveraign power* over the Nation have only power to judge, and condemn the *Laymen* who Rebel, and the Clergy which hath fomented it, the Church-men who have preached it up as lawful, and necessary, and justifiable, may appeal from that justice to *another jurisdiction*, which it may be wished good success to that undertaking, which is now condemned, however will not be obliged to the same rules of judging, which were to confess it self inferiour; Is it not possible that the same offence may be condemned and justified, and one Man legally commended, and preferred for the same action for which the other is censured and executed? *Kings* and *Queens* can never be the *Nursing Fathers*, and *Nursing Mothers* of the Church, if they themselves shall be kept as Children in the *Nursery* of the *Vicar* of that Church, if he shall exercise a Soveraignty above the Soveraignty they have in their own Dominions. *Aaron* had a function of his own Offices to perform, which were proper to him, and to his Tribe after him, but he was inferiour to *Moses*, *Moses* had the power over him, and it was well he had so; had it been otherwise, he who was so ready to gratifie the people in their impious desire of having

Gods

Gods to walk before them, and had no other excuſe for not only *permitting*, but *contriving* their *abominable Idolatry*, but that the people were ſet on miſchief, and ſaid unto him, *make us Gods*, and he ſaid unto them, *whoever hath any Gold, let them break it off, ſo they gave it, he caſt it into the Fire and out came the Calf*, which they worſhipped before the Altar which he built before it; what would not this Man have done that the People would have required, and if *Moſes* had not been the *Soveraign* to have examined, and puniſhed this foul tranſgreſſion? *Idolatry* had probably been *eſtabliſhed* as a Law by God's *own High Prieſt*, and as by his *own Commandement*; He who had the preſumption to *murmur*, and *ſpeak* againſt *Moſes* as *Aaron* did, would have *rebelled* againſt him, if God himſelf had not given him ſuch a reprehenſion as made him tremble, *Wherefore were you not afraid to ſpeak againſt my Servant Moſes?* the ſpeech was but between two, but it would hardly have been ſtilled, if God had not ſtopped their Mouthes, and ſtruck his joynt murmurer with Leproſie, and ſent him to ask mercy of *Moſes*. It is no undervaluing the perſons, or their functions, to ſay it were better for the *Succeſſors of Aaron*, and for the *Succeſſors of St. Peter*, and for the Numb. 12. 1.

things and *Persons* which are committed to their charge, if they, as their *Predecessors* were, were subject to a *superiour visitation*, which is more like, and more able to reform things as they grow amiss, and to prevent dangerous innovations in the Church, as well as in the State; and surely that Soveraign power which is trusted by God to provide for the peace, and prosperity, and security of a Nation, if it cannot as well prevent, and punish those enormities which grow up in the *Church*, for the corruption of Doctrine, and contentions, and contradictions in the *practice of Religion*, as any exorbitances in *state*, is so far from being *soveraign*, that he holds upon the matter the little authority he hath in other things, but *precariò* of him who hath the exercise of the *other jurisdiction*. And as this mischief, and confusion is very demonstrable to all men who understand the foundation, and rules of Policy, and Government, so the benefits which accrew from this distinction, are not discernable by the eyes of *reason*, or of *faith*. *Temporal Princes, and Kings cannot have authority to change Religion, nor are qualified to perform the Offices, & functions of Religion*; that's true. Nor hath any *Ecclesiastical* and *Spiritual power* authority to change Religion; The *Pope* whom

whom ſome Men call *the Church*, nor a *General Council*, which no doubt is the moſt natural repreſentative of the *Univerſal Church*, doth not pretend that they can *change Religion*; *Our Saviour* left our Religion intire, and the *Apoſtles* left all things ſo plain which he directed, that no power under Heaven can add to, or take from that body of Religion, which they commended to all Chriſtians; nor can it be more reaſonably imagined that God will ſuffer any *Chriſtian ſtate* to make ſuch an alteration, than that the *Univerſal Church* ſhall fall away from being *Chriſtian*: but if *Chriſtianity* were depoſited with one *Churchman*, or any *body of Church-men*, we have too much reaſon to apprehend what would become of it, by the progreſs *Arianiſme* once, and *other Hereſies* too made in the World by poſſeſſing many great, and learned Men, even of the *Fathers themſelves*. So that we may ſay, that the purity of *Chriſtian Religion* hath been in truth preſerved by the piety of *Princes*, with the advice, and aſſiſtance of their *National*, and *Eccleſiaſtical Councils*, more than by any *ſpiritual authority*. Religion it ſelf then muſt not, cannot be changed, but the advancement of it, the information in it, the exerciſe, and practice by which it is beſt to be made

manifeſt, cannot be ſo well provided for, as by that *ſupream ſoveraign authority* to which God hath intruſted the peace, and proſperity of a Nation, which beſt knows how to eſtabliſh ſuch *formes*, and *ceremonies* and *circumſtances* in what pertains to Religion, as are moſt agreeable to the nature, and inclination, and diſpoſition of a people. A conformity in humours and in manners, is a great introduction to conformity in Religion, and will not ſuffer the pride, and affectation, and ſingularity of any man to contradict the order eſtabliſhed. This *Soveraign Authority* knows beſt how to preſerve Peace, in which the being of a Nation conſiſts, and how to reform errors which are grown, and prevent thoſe which are growing, by ſuch ways as may not diſturb that peace; and ſuch errours as are grown too obſtinate, are too deep rooted to be pulled up without ſhaking the whole peace of the Kingdom, he will let alone, drawing by degrees ſuch nouriſhment from it, as moſt cheriſhes it, untill a fitter ſeaſon for the intire cure of it. No *Reformation* is worth the charge of a *Civil War*; Nor was it a light reproach which *Seneca* charged upon *Sylla*, *Qui patriam durioribus remediis quam pericula erant, ſanavit*; The Remedy was worſe than the Diſeaſe,

Diſeaſe, and God knows Chriſtianity hath paid very dear for the too haſty and paſſionate application of remedies to very confeſſed diſeaſes, when the diſeaſe was not ripe for the remedy, nor the remedy proportioned to the diſeaſe. State ſurgery cannot be uſed with too much caution, nor are the wounds and ſores of it cured at once, or with one kind of medicine, but the lenitives and corroſives muſt be applied ſucceſſively, and if the firſt will do it, there cannot be too little uſed of the latter; No ſore is ſo ill cured, as that wich is haſtily cured. There is no neceſſity, nor convenience that the outward exerciſe, and forms of religion be the ſame in all climates, and in all Countries; Nay, it is very neceſſary that it be different, according to the natures, and cuſtoms of the people. It would be very incongruous where *genuflexion* is neither the poſture of reverence or devotion, to introduce a command for *kneeling*; and there are many particulars worthy of the ſame conſideration. They do equally miſtake, who believe that the *out-works of Religion* muſt be equally, & with the ſame paſſion guarded, and preſerved, as the *walls themſelves*, that no form, or ceremony, or circumſtance in Religion may not be altered or parted with, more than the faith it ſelf, and they who

who would be always mending, and alter-
ing and reforming according to every mo-
del & deſcription they meet with, as a thing
indifferent, and only to pleaſe the fancies of
men where there is no indifference; there
may be alterations made by, and according
to the wiſdom of the Government, and as
the good Order and peace of the Nation
requires, and with the ſame gravity, and
deliberation as all other mutations, and
proviſions are made; but there muſt be
out-works ſtill, and ſuch as may ſecure the
walls from rude approaches; every *fanciful*
Engineer muſt not demoliſh the out-works
upon pretence they are too high, or too ir-
regular, nor muſt the decency of the pro-
ſpect ſo much tranſport others, as not to
ſuffer the leaſt alteration in them though
thereby the walls would be the better gar-
ded. No one Claſſis of men will diſpaſ-
ſionately weigh all neceſſary conſideration
in this matter, but that authority which
muſt provide for the publick peace, is
the moſt competent provider for this
branch of it. It is no irreverence to the
pureſt times, to believe that in the *firſt*
plantation of *Chriſtian Religion* (I ſpeak
not of infuſion of Chriſtian Religion
into the Apoſtles, and the inſpiration
by the Holy Ghoſt, but of the plantation

of

of it by the *Apoſtles*, and thoſe who ſucceeded them, by the ſtrength of their reaſon, and the powerful effects of their lives, and actions) the ſame method, and order, and application was uſed and obſerved as is in *other Plantations*: The Sun and the Soil are firſt conſulted, and huſbandry practiſed accordingly in the ſowing of Seeds or ſetting of Plants, and that husbandry altered and improved according to ſeaſons, and upon obſervation and expetience what is moſt like to advance the Plantation. If ever the *Spaniard* loſes the *Weſt Indies* (which it is probable enough he will do) it will be by his poſitive and rigorous adhering to the ſame rules which were moſt prudently eſtabliſhed by *Philip the Second* upon the firſt conqueſt of that Empire, and under which the *Infant Plantation* proſpered exceedingly, and not admitting any ſuch material alterations ſince, as would produce more benefit and advantage now, than the other did then, and which time, and the people will make, if the policy of the Government do not firſt introduce it, and then it is very hazardous that the preſumption of doing it will ſhake off that authority that ſhould have done it. It may be obſerved in the *Plantation of Chriſtianity*, that where the age and the people

people were most inclined to superstition, which in the first conversion and growth of Religion they were not disposed to, at least to that worship and reverence which shortly after degenerated into superstition, there was least care taken to introduce *Forms* and *Ceremonies* into the Church; but when prophaneness broke in as a torrent, and the lives of Christians discredited the doctrine of Christ, and the *power of Princes* was found necessary to reform the *manners of the Church*; such Forms and Ceremonies were brought into the exercise of Religion, as were judged most like to produce a reverence into the *professors* towards it, and to manifest that reverence, in providing whereof *General Councils* medled very little, knowing very well that they could not be the same in all places, and that every State and Kingdom knew best what ways and means were most like to contribute to the general end, the *reverence for Religion*; and sure there cannot be too intent a care in Kings and Princes to preserve and maintain all decent Forms and Ceremonies both in Church and State, which keeps up the veneration and reverence due to Religion and the Church of Christ, and the duty and dignity due to Government, and to

the Majesty of Kings in an age when the dissoluteness of manners, and the prophaneness and pride of the people too much inclines them to a contempt of Religion, to a neglect of order, and to an undervaluing and contending with the most *Soveraign authority.*

That the Secular power cannot provide for Ecclesiastical Reformations, because Kings and Princes are not qualified to perform the offices and functions of Religion, because they do not pretend to consecrate Bishops, to ordain Priests, or to administer the Sacraments, is an argument to exclude them, as well from the temporal as spiritual jurisdiction in the determination of matters of right between private men, in the punishment of the most enormous crimes and offences. Justice must be administred according to the established rules of the *Law*, and not the will and inclination of the *Judge*; and it cannot be presumed that Kings can be so well versed in the Laws and customs which must regulate the proceedings of Justice, and therefore may be excluded from the authority & power of judging the people; and they are wonderful careful that you may not believe that they would bereave them of that inherent power and authority

ty which they confeſs is committed to them alone; but why the *one* and not the *other*, ſince they can as well provide *for the one* as *for the other*, is not ſo eaſie to be comprehended by any rules of right reaſon. Kings provide for the good adminiſtration of *juſtice*, by making learned men *Judges*, whoſe province it is to execute the Law in all caſes; and they provide for the advancement and preſervation of *Religion*, by making pious and learned men *Biſhops*, and uſe their advice and aſſiſtance in matters relating to the *Church*, as he doth that of the Judges in caſes pertaining to the *Law*; and as he doth other *Counſellors* in ſuch things as have an immediate dependence upon the *Wiſdom of State*; and both *Biſhops* and *Judges* are bound to render an account of their actions to *Kings*, who have intruſted them; and if they have been corrupt in the diſcharge of their ſeveral Offices, they are equally liable to the Kings diſpleaſure, and to ſuch puniſhment as the Laws have provided for ſuch enormities, which are inflicted upon them by the *Kings authority*. And as no *foreign power* can be ſo competent as the King's to adminiſter this Juſtice, ſince it muſt either controul it, or be controuled by it; ſo it is no eaſie matter for the *Pope* to prove himſelf

himself a more *spiritual Person* than *Kings* are, who have been in all Ages thought to have somewhat of the *Priest* and the *Prophet* by their very *Office*, whereas some *Popes* have been pure *Lay-men*, when they have been chosen to that Supreme office, which is all the qualification they have to be more *Ecclesiastical* after; and very many have been chosen *Popes*, who never were *Bishops*, which is not a necessary qualification for that dignity, every *Deacon-Cardinal* being as capable to be elected *Pope*, as the *Priest* and *Bishop Cardinal*; and he that was a *Bishop* before, consecrates no *Bishops* himself after he is *Pope*, but that function is performed by *other Bishops* by virtue of his *Commission* or *Bull*; and the same may as regularly be done by *Bishops* by vertue of *Kings Commissions* in their several Kingdoms, otherwise it would be in the power of *Popes* to extinguish the function of *Bishops* in any Princes Dominions; and therefore the *French Ambassador* declared in his Masters name to *Innocent the Tenth*, that if he persisted in the refusal to make *Bishops* in *Portugal* upon that King's nomination, they should chuse a *Patriarch* of their own, who should supply that defect. But God be thanked that *senseless usurpation & exemption* of the *Clergie* from the

the common justice of Nations, is pretty well out of countenance; and since the *Republick of Venice* so notoriously baffled *Paul the Fifth* upon that very point, *other Kings* and *Princes* have chastised their *own Clergie* for *transcendent crimes*, without asking leave of his *Holiness*, or treating them in any other manner than they do their *ordinary Malefactors*.

For the unity proposed and professed by us in the Creed, *I believe one holy Catholick and Apostolick Church*, if it be well considered in what time *that Creed* was made, which is not yet defined or determined by any Church; and if it had been made by the *Apostles themselves*, according to the fancy of some men, that every one of the *Apostles* should contribute his Article, it would then be *Canonical Scripture*, which it is not pretended to be; yet I think it is agreed by most learned men, that it was framed in the infancy of Christianity, and in, or very soon after the time of the Apostles themselves, and then it can have no other signification than *Credo Sanctam Apostolicam Ecclesiam esse Catholicam*, which was a necessary Article at that time, when the believing that the Church was to be *universal*, and to consist equally of *Gentile*

as well as *Jews*, was one of the moſt difficult points of Chriſtianity, and moſt oppoſed; and for the Confirmation whereof the Apoſtles took moſt pains after they were all reconciled to it themſelves; and as it could have no other ſenſe *then*, ſo the reſtraining it to any one Church *now*, or to make it ſerve for a diſtinction between Churches and Nations, and to produce a ſeparation between them, muſt be very unnatural if any ſenſe at all. To conclude then this *diſcourſe of unity*, I know not how Mr. *Creſſy* can refuſe to ſubmit to that good rule and determination that S. *Gregory* long ſince gave upon the third Interrogation adminiſtred to him by *Auſtin the Monk*, *Cum una ſit fides, cur ſunt Eccleſiarum diverſæ conſuetudines, & altera conſuetudo Miſſarum in ſancta Romana Eccleſia, atque altera in Galliarum tenetur? Reſpondet Gregorius Papa, Novit fraternitas tua Romanæ Eccleſiæ conſuetudinem, in qua ſe nutritam meminit, ſed mihi placet, ut ſive in Romana, ſive in Galliarum, ſeu in qualibet Eccleſia, aliquid inveniſti quod plus omnipotenti Deo poſſet placere, ſollicitè eligas, & in Anglorum Eccleſia, quæ adhuc ad fidem nova eſt, inſtitutione præcipuâ, quæ de multis Eccleſiis colligere potuiſti, infundas, non enim pro locis res, ſed pro bonis rebus loca*

amanda ſunt. Ex ſingulis ergo quibuſque Eccleſiis, quæ pia, quæ religioſa, quæ recta ſunt elige, & hæc quaſi in faſciculum collecta apud Anglorum mentes in conſuetudinem depone. If *Auſtin* had conformed himſelf to theſe Inſtructions, it is very probable that he might have had as good ſucceſs in reconciling the *Britiſh Church*, who principally inſiſted againſt any deference to the *Roman*, not comprehending any poſſible reaſon for ſuch a ſuperiority; or if the ſucceſſors of *Gregory* had been of his temper and Chriſtian prudence, *Chriſtendom* had been much *better united* at this day, or more *innocently ſeparated*, and unanſwerable reaſons for the reformation of ſome errors which had unwarily creeped in, or removing ſome ſcandals, which could not otherwiſe be kept out, would not have been ſo often rejected, upon no other reaſon than that the *Biſhop of Rome* was not of that opinion, nor would whole *National Churches*, becauſe they have with the conſent of the Soveraign power removed ſome error which the other chuſes to retain, be reviled with the names of *Hereticks* and *Schiſmaticks*, and the *univerſal* be contracted within the *Province of Rome*, and not be allowed to be members of the *Catholick Church*, becauſe they will not be

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ſubject to that of the *Roman*, which would uſurp the Authority of condemning many more Chriſtians than are contained within the community thereof. To make any *profeſſion of a willingneſs to ſubmit mens judgments for the ſenſe of Scripture to a lawful General Council*, (beſides that I do not know that there is any difference upon any Text of Scripture that concerns Salvation) I confeſs I take it to be very impertinent, and in that reſpect not very ingenious, ſince it is manifeſtly impoſſible for any ſuch Council ever to meet, whilſt that of *Rome* challenges the ſole power of calling it, and pretends to ſuch a Soveraignty in it, that nothing muſt be debated by it, but what is propoſed by the *Pope* or his *Legats*, and all *Kingdoms* or *Provinces* as well as *private perſons*, who will not ſubmit to his Soveraignty, ſhall be excluded from thence under the notion of being *Hereticks*; ſo that all *Proteſtants* muſt appear as *Delinquents* to be cenſured and condemned, which would be a ſtrange condition to ſubmit to, when no body can compel them to appear but their own Soveraigns: Nor can it be called a *free Council*, where all who ought to be looked upon as members of it, are not equally free. When *General Councils* were firſt called,

all the Christians of the World were one mans Subjects, who could both compel as many of them as he thought necessary to be present, and to obey and submit to whatsoever was determined; whereas now there being so many *Kings* and *Princes* who have much larger Dominions than the *Emperour*, and are equally Soveraigns in those their Dominions, and none of their Subjects can appear there without their Soveraigns consent: And lastly, it being a *Catholick Tenent*, that how numerous soever the convention in Council is, and how universal soever the consent is in what is determined, the *Canons* made there are not obligatory to any Kingdom before it be received and submitted to in that Kingdom, upon which the *Council of Trent* is not yet received in *France*, and in many other *Catholick Countries*; and therefore it will be very hard for Mr. *Cressy* to justifie the defending or urging the Authority of *that Council* in *England*, where it was never *received*, and hath been always *rejected*: And for these reasons it may reasonably be thought *morally impossible* for any *general free Council* ever to meet, which must grow every day more impossible as the *Christian Faith* is farther spread, and when the whole World is converted, as

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we do not only pray it may, but believe it will be; it will be very hard for the *greatest Geographer* to assign a place for the meeting, where the Bishops from all parts may reasonably hope to live to be present there, and to return from thence with the resolutions of the Councils into his *own Country*.

For the *Instruments* and *means of Unity*, which Mr. *Cressy* says were left by our Lord to his Church, for the preservation of Unity, (besides that most of those means are as applicable to the Church of *England*, as to the Church of *Rome*, though none of them in the terms he uses appear to be enjoyned or left by our Saviour) let him but prove the *Ninth* and *Tenth*, *That the ordinary Authority is established in the Supreme Pastor, the Bishop of* Rome, *and that his Jurisdiction extends it self to the whole Church*, &c. *and in ease any Heresies arise, or that any Controversies cannot be any otherwise ended, he hath Authority to determine the points of Catholick truth opposed*, &c. I say let him prove this, and he hath no need of any of the other means; and I will give him farther this advantage over me, that if he can prove that I am obliged to conform my judgment in any thing

to the *determination* of the *Pope* more than to the *determination* of the *Bishop of S. Jago*, I will go to *Mass* with him to *morrow*; & Mr. *Cressy* himself might be a *good Catholick*, if he had not unwarrantably (to say no worse of it) subscribed to the *Bull* of *Pius the Fourth*, which is no obligation by the Council, when he submitted to his *new Ordination*, though he were of the same opinion. And if that *Tenth Proposition* of his be the Doctrine of the Catholick Church, the *Colledge of Sorbon* hath been often to blame in not consenting to it, and I know not how the *Jansenists* in *France* can be excused for paying not more reverence to the judgment and determination of *two Popes* upon the *five Propositions*; for *Alexander the Seventh* confirmed what *Innocent the Tenth* had first defined, nor was the silence that is since submitted to in those particulars, an effect of the *Popes Authority*, but of the *Kings*, which amounts to little less than a *revocation*, at least a *suspension* of the *Popes Decree*.

The Argument that the Doctor uses from the *Tragical miscarriages* of *Popes* is very apposite and convincing to those Propositions which Mr. *Cressy* would perswade men to believe do establish his *personal*

nal Supremacy. He ſays that *our Saviour hath comitted a Supreme juriſdiction to the perſon of the Biſhop of* Rome *over the whole Church, that in caſe any Hereſies ariſe, or any Controverſies*, in cauſis majoribus, *to determine the points of Catholick truth*, &c. To which there can be nothing more ſubſtantially anſwered for confutation, than that the State of the Church muſt have been very deplorable and deſperate, if that had been a Catholick verity, when *Pope Marcellinus* ſacrificed to Idols, or when *Pope Liberius* turned *Arrian*, and would be much more lamentable in theſe days, when the Church muſt remain in perpetual *wardſhip* and *ſervitude* under the *Pope*, ſince no man can rationally expect a *general Council* to relieve her; and when there is no other definition of *Hereſie* in the *Cœna Domini* than that which contradicts, or is contrary to the doctrine or practice of the *Church of Rome*; and when the Authority of the *Pope* is urged as the beſt expedient for the eſtabliſhing peace and unity in the World; can there be any thing replied more pertinently for the conviction, than the mention of *thoſe Popes*, who by the aſſuming that Authority, and purely for the vindication of it, have cauſed more *Chriſtian blood* to have been ſpilt, more

horrible Maſſacres of *Kings* and *Princes* and *People*, than all the *Hereſies* in the World, and all other *Politick differences* have produced, if you caſt in the Wars for the *Holy Land*, which may juſtly be caſt upon the Popes account, and (which is a circumſtance very infamous as well as lamentable) much the greateſt part of this deſtruction and ruine proceeded from the *perjury* of *Popes themſelves*, after they had promiſed and ſworn to obſerve ſuch Pacts and Agreements voluntarily entred into by themſelves, or from the Diſpenſations they granted to others to break their Faith, and not to perform the Contracts they had entred into; *all which*, he ſays, *being granted, nothing will follow*; whereas certainly it muſt follow, that the perſons of ſuch men are not capable or worthy of ſuch truſts or authority, which is as much as thoſe arguments are urged for. Mr. *Creſſy* would be contented to confeſs that *ſome Popes for about an Age or two did cauſe intolerable diſorders in the Church and Empire*, (which by the way is argument enough againſt thoſe perſonal qualifications) *upon condition that we would gratifie him with acknowledging that the Government of Popes did for a thouſand years produce excellent order in the World*; which we are ſo far from granting,

granting, that as we must confess that they were so modest for half that time, as to make no claim to any such Authority in Church or State; so from the time they did claim it, it produced more blood-shed than all other quarrels whatsoever. And as Mr. *Cressy* must have the assistance of very good *Antiquaries* to name one War of a years continuance, that was ever *composed* by the *Authority* or *Mediation* of *any Pope*, where there can very hardly be named one solemn bloody War upon what Politick pretence soever it was at first entred into, but that hath been carried on either upon his *immediate advice* and *interest*, or *fomented* underhand by *his Council* and *assistance*, of which the *Rebellion in Ireland* must be one of the latest instances. It cannot be denied that some Ages have been so ignorant and barbarous, that the Popes Authority hath been sufficient to kindle the most cruel and the most unnatural bloody dissentions; and he hath never failed in contributing his utmost power to that end; and it can be as easily proved, that in this last Age many Rebellions and ravenous Wars have fallen out, which might either have been prevented or quickly composed, as the late *Rebellions in France*, and those in *Catalonia*, being both between *Catholicks*,

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if he as a *common Father* would have interposed his *special Authority*, and excommunicated those who he could not doubt were *in Rebellion*; but he never would be induced to apply his power to that good end. The *Supremacy* and *Soveraignty* of the *Bishop of Rome* was never the product of *Peace*; it grew very fat, and the bulk thereof increased to that unruly size in and by the most *bloody Wars* which *Christendom* hath ever been infested with, which makes it discernable enough what diet they chuse to feed upon; of which appetite their late *savage Bulls* against the *Peace of Munster*, and that of *Osningbrooke*, when the *Empire* was even at its last gasp for want of blood, is too great a manifestation. Nor have they to this day, how little noise soever they now make, disclaimed any of those Principles, or the pretence to any of that power, by the exercise whereof so many intolerable disorders, as Mr. *Cressy* confesses, were caused for about an Age or two in the Church and in the Empire.

I wonder Mr. *Cressy* should accuse the Doctor *for arguing less reasonably in mentioning the Schisms which have been in the Church of* Rome, *and the more modern disorders*,

diſorders, by reaſon of the quarrels between Biſhops and Monaſtick Orders about exemptions, and priviledges, &c. But I wonder more at his unskilfulneſs in the *Eccleſiaſtical Hiſtory*, when he ſays, *that all the Schiſms were after the Church was above twelve hundred years old, for before there were ſcarce any*; which is ſo great a miſtake, that my old kindneſs will ſcarce ſuffer me to take notice of it; The *laſt Schiſm* (as I think) before the year *twelve hundred* was that between *Alexander the third*, and *Victor the fifth*, which was after the year *eleven hundred and fifty*, and is reckoned by all *Eccleſiaſtical Writers* to be the *twenty fourth*, or *twenty fifth Schiſm*, and it is an unreaſonable objection, that there can be no ſuch power inherent in the *Pope*, as he aſſigns to him, when it is ſo frequently uncertain who is *Pope*, and that uncertainty hath continued ſo long, and all the *Princes of Chriſtendom* divided in the reception of him, and the *anti-Pope*, ſometimes three or four together, act, and do all that the true *Pope* pretends to do, and is obeyed as ſuch in the *Dominions* of ſeveral *Chriſtian Princes*; This ſure cannot be thought a light Argument, by any but ſuch who think the pretence too frivolous to re-

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quire an argument againſt it; and he ſays *the mention of the quarrels between Biſhops, and Monaſtick Orders, and between the Regulars, and the Seculars, and much more ſuch ſtuff, implies no more, but that Subjects are oftentimes Rebellious to their Superiours, therefore it were better there were no Superiours at all; when ſuch ſtuff is an unanſwerable Argument, that the Authority with the which he would inveſt the Pope for Peace, and Unity ſake, doth not produce either, where it is moſt ſubmitted to*; He ſays very true, that it is not the *Popes Infallibility*, but his *Authority* which ends Controverſies, which is a good argument that they muſt remain unended, when either Party doth not acknowledge his Authority; and it ſeems the caſe is not very different, when both ſides do confeſs it, for he ſays that *all Catholicks do acknowledge that they are obliged at leaſt to ſilence when impoſed by the Pope*, yet it cannot be denied, but that ſome have not complied with the obligation; but that he ſays is *not to be imputed to want of Authority in the Pope, but to the unrulineſs of mens paſſions and pride*, and I ſay it ſerves the Doctor's turn, if his Authority be not ſuch as can curb, and ſuppreſs the unrulineſs of the paſſi-

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ons, and pride of his own Subjects. He will not underſtand how the Doctor can ſay, *That the Church of* England *makes no Articles of Faith, but ſuch as have teſtimony, and approbation of the whole Chriſtian World of all Ages, and are acknowledged to be ſuch by* Rome *it ſelf, and in other things ſhe requires ſubſcription to them, not as Articles of Faith, but as inferiour truths, which ſhe expects ſubmiſſion to, in order to her peace and tranquillity.* Mr. *Creſſy* is the only man alive that can find obſcurity in this clauſe, and I confeſs his exception to it is ſo obſcure, that I will rather rely upon the Readers underſtanding of the moſt exact plainneſs of it, than inlarge my ſelf in any explanation, and I wiſh that he could ſay as much for the *Church of Rome*, that it makes no *Article of Faith*, but ſuch as have the teſtimony and approbation of the whole Chriſtian World of all Ages; our complaint is, that he multiplies Articles of faith to that degree, that he will not ſuffer us to be ſaved for believing all that moſt Chriſtians believed for a thouſand years together, without the leaſt doubt of their Salvation, nor will he yet let us know the full extent he would have our faith reach to, for we are no leſs obliged to ſubmit to

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what *he* or his *Succeſſors* ſhall declare hereafter to be *matter of faith*, than to what is at preſent contained in the whole *Canons of the Council of Trent*, which makes it abſolutely neceſſary for the *peace of Conſcience*, as well as the *peace of Kingdoms* to proteſt againſt, and as far as in us lies to *reſtrain* that *exorbitant Authority*; but of all Arguments it is a moſt pleaſant one, *That if the Church of* England *believes nothing as of faith, but what the Popes, and Church of* Rome *do likewiſe believe*; *Therefore it follows that the Church of* Rome, *notwithſtanding its Idolatry, Fanaticiſm, &c. fails in no neceſſary point of faith*; which would be true, if it *added nothing* to that *confeſſed faith* that muſt *deſtroy it*. He then involves himſelf in his *old circle* of the *Churches authority*, and of that Churches being the *Church of Rome*, and of the reſidence of that Authority being in the *Perſon* of the *Pope*, which whoſoever refuſes to ſubmit to, muſt be an *Heretick*; to all which enough hath been ſaid before, nor can I enlarge upon it, without ſaying ſomewhat that I have ſaid before, which I have no mind to do.

We come now to the *Seventh*, and *Eighth*

Eighth Chapters concerning *Penance*, &c. upon which I shall enlarge the less, because the *Church of England* is so far from condemning *Confession* or *Penance*, that it uses, and commends both, and upon *Confession* always *satisfaction* is enjoyned *there*, as much as in the *Church of Rome*; it is true that with us it is not so *positively enjoyned*, that is, men are not *compelled to it*; nor are *those Forms* used in ours, or *those Interrogatories* administred, by which those *secrets are extorted* from Men and Women, which they would willingly *conceal*, and which may lawfully be concealed as in *their Church*, but *Penitents* are left to their *own liberty*, and their *own method* of drawing such information and comfort from their Confessors, as they believe most useful to them, which was the original end of *Confession*, and from which very many *good Catholicks* believe there is at present too great a deviation. God forbid the integrity and piety of any Church should be suspected, much less condemned for the evil livers who remain within the pale of it. No Church hath ever yet, nor any will ever be but the triumphant, without abundance of them; yet it being the *principal end*, and the most *manifest perfection* of *Religion*

ligion to introduce an *innocence of life*, and a *ſincerity of manners* into all thoſe who profeſs it, all Churches cannot too ſeverely affect that Diſcipline which hath the greateſt operation upon the lives, and actions of their Children; whether there are not ſome corruptions creeped into the common practice of *auricular Confeſſion*, whether the *ordinary cuſtomary Confeſſors* are not *too remiſs*, or *over-curious* in examining, and conſequently in informing their *Penitents*, or *too eaſie*, and *perfunctory* in their *Abſolutions*, will not become me to determine, but Mr. *Creſſy* well knows that very many learned and pious *Catholicks* do publickly lament the ſcandalous corruptions which have been practiſed, and countenanced in that vital part of their Religion. Who thoſe *Apoſtates from the Catholick Church are, who have left their Monaſteries out of carnal liberty, and carnal luſts*, I am not at all informed, but if they are ſo carnally minded, I doubt ſome of them may be inſtructed by him to ask him, how he *forgot what he had formerly believed*, and whether he was *in a moment inſpired to anſwer to a new Catechiſm full of new Articles of Faith?* If conſcience hath had no influence upon them, they have been very

very weak, and not *Roman Catholicks* enough to be tempted by the *Woman*, ſince they might have had the full uſe of her with much more good huſbandry, and leſs guilt, without leaving their *Monaſteries*; for it is a ruled and a vowed caſe by moſt, if not all their *Caſuiſts*, that *fornication* is a leſs ſin than *marriage*, and the reaſon they give is, that the laſt is living in *perpetual adultery*. Whoever hath lived in thoſe places which are moſt inhabited by *Religious Men*, is very little converſant with the *Catholick fame*, if he doth believe the major part of *Religious Men* to be enough mortified againſt that liberty, though no doubt very many of them have ſubdued the temptation, and it will not only be *charity*, but *common juſtice* to think that thoſe *Apoſtates* over whom Mr. *Creſſy* ſo much inſults, have been governed by their Conſcience, ſince it was hardly poſſible they could be invited by the *Woman*, having enough of that Sex at their devotion, without the obligation, and impediment of marriage; and till Mr. *Creſſy* informs us why *Monaſteries* are better *Schools of Holineſs* and *Devotion*, than *our Colledges* are, whoſe Diſcipline is as ſevere, admitting cleanlineſs be to be preferred before ſlovenlineſs, and doctrine

much ſtricter, enough hath been already ſaid for their vindication, and need not be repeated.

I think I underſtand the excuſe that *Mr. Creſſy* makes for the notorious tranſgreſſions which have been in the matter of *confeſſion*, and *abſolution*, in reference to which he ſays the Doctor is not ignorant, that *not very long ſince, among ſeveral dangerous poſitions collected out of ſome modern Caſuiſts, ſuch ſcandalous relaxations in adminiſtring the Sacrament of Penance had a principal place, all which were not only condemned by the Biſhops of France, almoſt in every Diocеſs, but alſo a Book, the Author of which undertook to defend them, was ſolemnly prohibited, and condemned by the Pope, ſince which time* he ſays *ſuch doctrines have been wholly reſtrained, and ſilenced*; to which I ſhall only ſay, that theſe *modern Caſuiſts* continue ſtill the *greateſt Confeſſors* in all *Catholick Countries*, and it is obſervable that not one amongſt them, hath ever yet renounced, or diſclaimed one of thoſe dangerous Opinions or poſitions which ſtand ſo condemned, and it can therefore hardly be known that ſuch doctrines are wholly reſtrained,

ſtrained, and for their being *ſilenced*, which they urge ſtill as a matter of *great reformation* in thoſe loud differences, and as if all the paſſions, and inconveniencies which ariſe from thence were thereby ſuppreſſed, if not extinguiſhed, whoever hath any converſation with thoſe adverſaries may quickly diſcern, that neither of them hath laid aſide their propoſitions, or the animoſities againſt each other, and the ſilence contributes ſo little of charity that *poor Monſieur* ---------- ſince he was known to be the Author of the *Provincial Letters*, can ſcarce enjoy peace in his Grave; Indeed if the *Biſhops of France* were not over-powered, and even ſilenced too, by the *Regular Clergy*, thoſe exceſſes would in a ſhort time be well reformed; The danger is, that in the method and form of cuſtomary confeſſions, there remains ſtill a contention between the *Authority of the Scriptures*, and *of the Church*, without which it could hardly fall out, that ſo many men, who all hours of the day and of the night indulge to themſelves, even without concealing it, the practice of thoſe ſins which the Scripture hath prohibited under the *penalty of damnation*, cannot be ſeduced by example, or importunity, hardly by ſickneſs, to eat fleſh upon a day of abſti-

nence, nor from prophane or unclean discourse in that very time, which can proceed from no other principle, than that the disobeying the *injunctions of the Church*, (which without doubt ought to be observed) is a *greater sin*, than those of our Saviour; and men would not run to *confession* as they wash their hands, with a resolution to make them less clean as soon as they have done. If those fountains of *confession* and *absolution*, from whence so many draw the waters of life, come to be poysoned or prophaned, they were much better be dryed up for a time, or carefully inclosed that men might not resort thither, till they are better instructed in the use of them; and we may without breach of charity believe that very odious corruptions and presumptions had broken into those sacred offices, when the Church it self took so much notice of it, and could not prescribe a more secret remedy than a *publick Bull*, which *Pope Pius the fourth* thought necessary to publish, *Contra sacerdotes, qui mulieres pœnitentes in actu Confessionis ad actus inhonestos provocare, & allicere tentant, Bul. To.* 2. Nor can we suppose that this remedy wrought its effect, when *another Pope* near one hundred years after was compelled to renew and inlarge

inlarge that *Bull* with greater penalties, as *Pope Gregory the fifteenth* hath done, *Contra ſacerdotes in confeſſionibus Sacramentalibus pœnitentes ſollicitantes, Bul. To.* 3. In which it is obſervable, that a greater latitude is permitted to *Confeſſors* for the diſcovery of this *horrible impiety*, than is allowed for the diſcovery and prevention of the *foulest Treaſon*; and after all this, the condemning the dangerous poſitions of the *modern Caſuiſts* hath been found as neceſſary, which is ſtill an argument that ſomewhat was ſtill amiſs in the adminiſtration of thoſe Offices.

That great reverence was paid to the memory of many excellent perſons after their death, by viſiting their Tombs, and other commemoration of their vertues, and noble actions, hath great teſtimony from antiquity, as ancient as we have any evidence of the practice of any formal devotions amongſt Chriſtians: As the *Primitive Chriſtians* amongſt the *Jews* did not decline going to the Synagogues, nor the practice of all things which were in cuſtom with that Nation, when the ſame could be innocently performed; ſo amongſt the *Gentiles* they obſerved whatſoever was in great reverence amongſt

them, as the paying reſpect to the memory of their Anceſtors always was, and that did not contradict or offend any Chriſtian Precept; and it is not improbable that they might take that practice from them, ſince the *viſitation of the Tombs* and *Sepultures of Martyrs* is as ancient as *Martyrdom it ſelf*: but that thoſe forms of *Prayer for the dead*, which are now practiſed in the *Roman Church*, were in uſe amongſt Chriſtians *from the beginning till Proteſtantiſm aroſe*, Mr. *Creſſy* will not prove; and there is too great reaſon to doubt, that whoſoever doth believe, that enormous ſins which are unacknowledged and unrepented of at the death of the ſinner may be expiated, and conſequently muſt be pardoned by what they who live after him can do for him, hath a great temptation to live without that ſtrict guard upon his affections, and his paſſions, which he might otherwiſe believe to be neceſſary. But I do not think that any but *illiterate Catholicks* have that opinion, whether the moſt learned amongſt them are not well content, that the reſt in this, and many other particulars ſhould believe what they themſelves do not believe, I refer to Mr. *Creſſy*; aſſuring him likewiſe, that if I did think that my Prayers, or any thing

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elſe I could do, could purchaſe the leaſt eaſe to the Souls of my Friends, or of my Enemies, I would pour them out with all my heart, and ſhould not fear any reprehenſion from the *Church of England*, which hath declared no judgment in the point, except it be comprehended in the *Article of Purgatory*, and then the cenſure is no more, than that it is a *fond thing*, which in that caſe I would be content to undergo; and for the many *Maſſes* which are uſually ſaid for them, and which ſeems to give *rich ſinners* ſome advantage, I will ſay no more, than that to my underſtanding that *Prieſt* who believes his *Maſs* gives any benefit to the *departed Soul*, hath much to anſwer that he doth not ſay it *for charity*, but takes *ten pence* or a *ſhilling* (at the rate that Maſſes are ſold in that climate) which ſeems to be more *literal Simony* than any act that paſſes under that reproach.

For the matter of *Indulgences* Mr. *Creſſy* ſeems to be intirely of the Doctors judgment and opinion, and therefore I cannot but wonder and lament, that it being upon the matter the only Chapter in which he hath treated him with civility, he chuſes to conclude it ſo rudely, as to ſay that *every prudent Reader will eaſily diſcover from*

how poiſonous a heart it iſſues, and to how unchriſtian an end it was directed. My exceptions to *Indulgences* is, the *deceit* and *fraud* that is in them, and the *circumvention* of the *common people*, from which the Church it ſelf cannot be excuſed; there is ſcarce a Village in all the *Catholick Dominions* of the world, which hath not one day in the year, if not more, the benefit of an *Indulgence*, to obtain which they viſit ſuch and ſuch places and Churches ſo many times, and in this expedition, people of both ſexes, the lame and the blind tire themſelves, when whoever can read *Latin* finds, that if he complies with the Precepts and Injunctions, which are the conditions of every *Indulgence* of *hearty repentance* of all their ſins, and a *ſincere amendment of life*, and the like, he ſhall be ſure to enjoy all the benefits, and more than are promiſed by that *Indulgence*, though he ſhould *lie in his bed*, whilſt others make thoſe *perambulations*; and yet this kind of fatuity is the ground of all thoſe *Indulgences*, and of the *Pilgrimages* which are undertaken, except for *Pennance*, whereas if the conditions be performed, they have no need of the *Indulgence*, and if they be not, they have no benefit by it, though it coſts even the pooreſt people ſome money,

ney, which they cannot well ſpare in moſt places.

Mr. *Creſſy* is not ſo ſturdy a maintainer of all the points in difference with the *Roman Church*, but he would willingly part with the *Prayers in an unknown tongue*, though he ſays *there is ſcarce a ruſtick ſo ignorant, but well underſtands what the Prieſt does, through the whole courſe of the Maſs*; but I muſt confeſs my ſelf ſo much more ignorant than *his Ruſtick*, that though I have ſeen many *Maſſes*, I never heard any, nor ſaw any Congregation ſo intent, as if they did deſire to hear any thing that is ſaid, but *whiſper*, and *talk*, and *laugh*, except only at the *Elevation*; and if the Congregation be great, eſpecially at a *high Maſs*, it is hardly poſſible that any conſiderable number of them can underſtand one word that is ſpoken; nor is it held *neceſſary*, for as the Prieſt takes more than ordinary care by an *affected* and *induſtrious pronunciation* not to have what he ſays underſtood, ſo the people generally think themſelves only concerned in being preſent, and that it is not neceſſary for them to hear or underſtand what is ſpoken, becauſe all that relates to them is done, and completely performed by the

Prieſt.

Prieſt. He confeſſes that *it was far from being the Churches primary intention, that the publick office ſhould be in a tongue not underſtood by the people, for it was at firſt compoſed*, he ſays, *in the language generally ſpoken and underſtood through Europe*; by which I ſuppoſe he means the *Latin tongue*, in which he is much miſtaken, both that *Latin* was generally ſpoken and underſtood through *Europe*; I am not ſure that it was the language of all *Italy* it ſelf, or that in the firſt compoſing of *Liturgies*, they were all one and the ſame, or in one *Language*. In the *Eaſt*, and throughout the *Greek Church* we are ſure they had, and ſtill have *different Liturgies*, and we have no reaſon to believe, that in the *Latin Church* the *Liturgies* were the ſame throughout the *Weſt*, but were ſuch as the *Biſhops* allowed, or made for their own *Dioceſes*. We know that the *Britiſh Church* retained its *Liturgie* for many years; and that it was near, if not above one thouſand years (for it was not till the time of *Gregory the Seventh*) before *Spain* parted with the *Gothiſh Liturgie*, and accepted that from *Rome*; and how many alterations have been ſince made in it, is known to all who will inform themſelves; and after all, I think St. *Ambroſe*'s

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Missal is still retained in *Milan*, nothwithstanding the *Bull* of *Clement the Eighth*, and of the *succeeding Popes*; and therefore I cannot doubt but that and very many particulars in common practice, are parts of that *Religion of State*, which may without breach of charity or unity, be altered and reformed by the Soveraign in such order as such mutations are made for the advancement of *Gods service* in such a Kingdom or Province for which it is made. But Mr. *Cressy* would find himself as much deceived even in the making up that breach, if the *Popes* consent be necessary to it, as he was formerly in his draught of a *protestation* or *subscription* for the fidelity of the *English Catholicks*; yet we know that *Pope Pius* in the beginning of *Queen Elizabeth*'s Reign, was very willing to have dispenced with the usage of the *English Liturgie*, the *Communion in both kinds*, and whatever else was practised in *that Church*, upon condition that the *Popes authority* and *supremacy* might have been resettled in *that Kingdom*, which he knew would be a good bargain, and enable him to undo all the rest when he should think it necessary; but Mr. *Cressy* would have proceeded more warily if he had before he left the *Church* in which he was first ordained

a *Priest*, procured a Reformation in those two particulars, for which he is now so willing to compound, *Indulgences* and *the praying in an unknown tongue*, which are greater blemishes in the *Church* he hath betaken himself into, than all he hath left in that, which he is departed from.

We are come at last to the Doctors exception against the *Church of Romes* denying the *reading of the Bible* indifferently; and with this exception Mr. *Cressy* makes himself very merry, as if the principles of the Religion of the *Church of England must fall to the ground*, or, as he says, *utterly go to wrack* if that liberty were denied; *for how then should every sober inquirer into Scripture frame a Religion to himself?* And so pleases himself with endeavouring to perswade others, contrary to his own conscience, that every one of the *Church of England* hath liberty to *frame a Religion to himself*, whereas he well knows that *every member* of the *Church of Rome* hath as much liberty to *frame a Religion to himself*, as any one of the *Church of England* hath, who is as much obliged to conform himself to the doctrine of *that Church*, as the other is to that of *Rome*. And for the opinion it hath of the *Scripture*, it answers for it self in

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theſe words; Article Sixth, *Holy Scripture containeth all things neceſſary for ſalvation, ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man, that it ſhould be believed as an Article of the Faith, or be thought requiſite or neceſſary to Salvation:* How will this ſerve his turn to *frame a Religion to himſelf?* But then he recreates himſelf with a Dialogue which he makes between *the Doctor* and one of *his Pariſhioners*, which if he pleaſes, is his own caſe, whilſt he triumphs in his conqueſts of thoſe poor people, which he perverts; what do thoſe ſimple creatures know of the *authority of the whole Church*, when he amuzes them with points of Controverſie of *good works*, and of *Chriſts very fleſh and blood in the Sacrament*, contrary to the very evidence of all his ſenſes, to which all miracles have been ſubjected; have thoſe people any other knowledge or information of the ſence of the *Catholik Church* than from him? and would it not better become them to anſwer him, that in thoſe points they would chuſe rather to believe their *own Miniſter*, to whom the care of their Souls is committed, than him who is *a ſtranger* to them? or if they have heard of him, they ought the leſs to believe him.

him. Whoever knows the Doctor and Him, or hath carefully perused their writings, cannot be blamed for preferring the former before the latter. *But then how can these people who read the* Scripture, *and appeal to it, know that they have the* true Scripture, *which is the word of God?* which is a worn-out question, that hath been as often answered as asked. The *Church of Rome* hath no other evidence of the truth of it, than *we have*, and the *Tradition* that hath derived it, doth as much belong to the *Church of England*, as to *the other*; there is no difference between us in any particular that relates to *Tradition*, where the *tradition* is as *universal* or as *manifest* as it is in that of the *Scripture*. The Doctor is so far from saying or thinking that *every Christian is to be a judge of the sence of Scripture*, that he doth not believe that *every Church* is fit to be a *judge of it*; nor doth it appear that the *Church of Rome* it self, which would be thought to be *Catholick*, and *instar omnium*, doth pretend to understand, much less to judge of the sence of the *whole Scripture*; and yet a very weak member of either may clearly understand the sence of those particular places, which are necessary to be understood for his salvation; as no man is so ig-

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norant as not to know what the ſence of *Adultery*, and of *Theft*, and *Murther*, and the like, which he is forbid to be guilty of; and if he be ſo ignorant, he will not be the more inclined to deteſt them by reading the *School-men*; and if he be of the *Church of England* he knows whither to repair for advice and counſel in difficult caſes, and refuſes not to ſubmit to it. But that no authority may be able to do us good, he hath obtained a very extraordinary faculty to anſwer and avoid it, and which is the neareſt to ſmelling it out with his Noſe that I have been informed of. The Doctor to prove that the Chriſtians in all times were indulged and exhorted to *read the Scriptures*, beſides many other arguments, backs his demonſtrations, as Mr. *Creſſy* confeſſes, with an army of the *ancient Fathers*, who are cited by him, and their doctrine acknowledged by ſeveral late *Catholick Divines* of the moſt eminent account, and which he himſelf confeſſes to be true; but he ſays notwithſtanding that *no Catholick, nor he thinks any other man in his right wits will grant that every Porter, Cobler, or Lawndreſs is capable to inſtruct themſelves by reading the Scriptures alone, or to clear the doctrine of the myſtery of the Holy Trinity, the Incarnation*

tion of our Saviour, the Proceſſion of the Holy Ghoſt, &c. In all which I do not know that he hath an adverſary. After he hath asked the Doctor a queſtion or two of his own judgment, concerning the *Fathers* conceſſions in thoſe caſes, whether they did not ſuppoſe that they to whom they gave this licenſe, would *for the ſence of difficult points have ſubmitted their judgments to the Church.* But then he undertakes to know, that if there had been ſuch an *Architect of principles*, as the Doctor, in the time of the *Fathers*, they would not have been ſo zealous in their exhortations to a promiſcuous reading of *Scriptures.* For he ſays, and hopes you will take his word for it, that the Doctors *principles do evidently contain the moſt pernicious Soul-deſtroying Hereſie that ever aſſaulted Gods Church; principles which baniſh peace, charity, humility and obedience utterly from the Church and State*; which if true, as they could never have entred into the Doctors thoughts by reading the Scriptures, ſo there can be no ſuch antidote to expel thoſe poyſons, as by the Scriptures; for I will undertake to ſhew very plain places in Scripture, of the ſence whereof there is no doubt made, for the confutation of all *thoſe principles*; and

if he be of the *Philoſophers* mind, that more *Syllogiſms* can be made for truth than againſt it, he will not think the worſe of *reading the Scriptures* for *thoſe Principles*; yet he concludes, that if *the Fathers* had foreſeen theſe miſchiefs, they would never have given ſuch advice; yet he does confeſs that *the four firſt general Councils* never put any ſuch reſtraint upon the *reading the Scriptures*; for which he gives as good a reaſon as his anſwer concerning the *Fathers*, becauſe of the difference between the *Hereſies of thoſe times*, and the *Hereſies of theſe times. The Inventors of the ancient Hereſies*, he ſays, *were great learned Prelates, and ſubtle Philoſophers, and the object of their Hereſies were ſublime Myſteries of Faith, examined and framed by them, according to the grounds of* Plato's *and* Ariſtotle's *Philoſophy*, &c. *Hence*, he ſays, *it came to paſs that in thoſe days the Scriptures might be read freely enough by ordinary Chriſtians without danger, eſpecially conſidering their intention of reading them was not to find out a new Religion, but to inſtruct themſelves in piety, and to inflame their hearts in the Divine love:* Pag. 161, 162. *But our modern Hereſies* (he ſays) *are of a quite different complexion, they are converſant about matters obvious to the weakeſt ca-*

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pacities, as the external administration of Sacraments, the jurisdiction of Superiors Civil and Ecclesiastical, the manner of mens devotions, the institution of Religious Orders, the obligation of Vows, the Ordinances of the Church touching Fasting, Matrimony, Celibacy, paying of Tithes, &c. *Or if about sublime mysteries men are taught to examine such mysteries by natural reason, and the verdict of their outward senses.*

Is not the *English* or *sence* of all this, that towards the conviction of the highest and the greatest *Heresies* which ever were in the Church, and which were only worthy of the name of *Heresies* and were condemned as such by the pure and strong evidence of *Scripture*, the *reading of the Scriptures* might be permitted, at least might be read without danger; especially because the intention of reading them then was, that men might be the better for it: But that now in these *modern Heresies*, upon the *Sacraments*, and the *institution of Religious Orders* and *Vows*, &c. the *reading the Scriptures* are *pernicious*, and serves only to find out a *new Religion*? I can in truth collect no other sence than this from Mr. *Cressy*'s distinction between the *ancient* and *modern Heresies*; or for his conclusion, that

that those *godly Fathers* who are cited by the Doctor, and truly cited, as he confesses, had lived amongst us, or if such *Heresies* had been then spread amongst their Disciples, they would not have been so zealous in their exhortations to a promiscuous reading of Scripture. I think they would, because I am sure they would have had the same reason, and would have wondered how any differences of opinion upon the *Civil* or *Ecclesiastical jurisdiction*, upon the *manner of mens devotions*, or upon the *institution of Religious orders*, or the rest come to be called *Heresies?* And who had authority to declare them such? If nothing that hath reference to any of these particulars was in practice in their time, we have the less reasons to acquiesce in the new invention of them; and it will be the more worth our enquiry, whether they who have put that brand upon them, were not rather *parties* than *judges*, and *gainers* by their *determinations*. If those particulars can neither be confirmed by *Scripture*, nor defended by *reason*, we need not be troubled for their being called *Heresies*, though there were no *Scripture* against them, nor *reason* to confute them; both which we conceive we have clearly on our sides; let us examine them in order.

Concerning the *external administration of Sacraments*, we take upon us to say, that they rob the people of *half* that which *our Saviour instituted*, and that (besides the *novelty of it*, for we say it was near, if not full *one thousand years* before that violence was offered to *Christianity*) they may as well defraud them of *both*, as of *either* of the *species*, and the answer they give to it, can give no reasonable satisfaction to any; for to that allegation that *the body* cannot be without *the blood*, and consequently *the bread* contains *both*, if our Saviour had thought so, he would have instituted it in that manner; the whole obligations of mystery depending only upon the institution, then our Saviour well knew that in the sence they put upon it, it would have been an institution directly *contrary to the Law*, which our Saviour never violated, for the eating the *flesh* with the *blood* was *utterly unlawful*, and what was unlawful in the institution, cannot become lawful since, by any authority under Heaven; and therefore they who cannot be suffered to receive it in *both species*, are without the *benefit of the Sacrament* that was instituted by our Saviour, and that is all I shall say of the *external administration*. For the *examination of the mysteries* by *natural reason*, and

and the verdict of their *outward ſenſes*; I ſhall only ask whether thoſe *outward ſenſes* are *proper judges*, that *that* is *bread*, and *that* is *wine*, by their *ſight*, and their *taſte*, and their *feeling* it, before the *conſecration*, which no body will deny. How different the operation thereof may be after that *myſterious action*, and the *ſpiritual effect* of it, no man pretends to make a judgment by his *outward ſenſes*, but if he be admitted to taſte both after the conſecration, why his ſenſes ſhould not be as competent diſcerners whether they remain ſtill *bread* and *wine* as *they were*, or are become *fleſh* and *blood*, which they *were not before*, I cannot comprehend; no more than why we ſhould be bound to underſtand thoſe few words *literally*, which are ſo evidently contradicted by our ſenſes, which no other miracle ever was, rather than many other *metaphorical* and *allegorical expreſſions* in which the Scriptures abound, and which cannot be more controlled by the outward ſenſes than this is. For the *juriſdiction* of *Superiors Civil* and *Eccleſiaſtical*, what Judge can there be, but the Laws of that Kingdom where ſuch juriſdiction is to be exerciſed, and of that Church which ought to ſettle the publick manner of mens devotions? For the *inſtitution of Religious*

ligious Orders, and the *obligations of Vows*, the *Biſhop of Rome* himſelf doth not pretend any power or authority to erect any *Monaſtery*, *Colledge* or *Religious Houſe* in any Kingdom or Province, without the conſent and approbation of *King* or *Prince*, to whom the Soveraignty belongs; and if they do admit ſuch inſtitutions to be made, and ſuch obligations by vows to be entred into, as are prejudicial to the peace and happineſs of their Dominions, the inſtitution is theirs, and not the Popes; and when their reaſon or their experience diſcovers any miſchief or detriment to their other ſubjects, to redound from thoſe Inſtitutions, either in their *original* or by *new orders* and *conceſſions*, or that the ſubjects under thoſe Inſtitutions are become leſs their ſubjects, than their other fellow-ſubjects are, and that they depend more on ſome foreign Prince than on them in their own Territories; they may, and ought to alter the form and inſtitution, or to ſuppreſs if they cannot reform the whole; and if they cannot do this, they cannot provide for the peace and happineſs of the people committed to their charge: And the like for *faſting*, (that is, the obſervation of *publick Faſts*) *Celibacy*, *paying of Tithes*, they can be no other-

otherwiſe regulated, than by the Civil and Eccleſiaſtical Laws of every Nation and Province, and are ſo regulated, and not in the ſame manner in all the *Catholick Kingdoms* and *Provinces* in *Europe*. And therefore ſince that is the greateſt objection Mr. *Creſſy* makes againſt the reading of the Scripture, that the *contradictions* which ariſe upon thoſe particulars may be improved and inflamed into *Hereſies* by the paſſion and humor of the *Court of Rome*, we will rather acquieſce in the advice of the *Primitive Fathers* of the *Church*, and believe that what the *four firſt general Councils* did not prohibit us to do, we may lawfully continue the practice of; and ſince the *Church of England* in conformity with the pureſt antiquity, permits and enjoyns us to *read the Scriptures*, we will obey its directions, without caring what that of *Rome* forbids.

Mr. *Creſſy* comes now in excuſe of his juſt indignation againſt the Doctor's Principles, to diſcover a ſecret that *his own unhappineſs, if not guilt, gave the firſt occaſion, that thoſe principles ſhould be known, and received into the Church of England*; and this diſcovery muſt be the more ingenuous, becauſe *he is ſure no man*

now alive knows any thing of it; Then he tells you a ſtory of his accidental finding, and buying at a Book-ſellers Shop *Monſieur Dallies* Book, *Of the true uſe of the Fathers*, which *he ſhewed that night to his Noble Dear Lord Lucius Lord Falkland, who reading a little of the Contents, deſired him to give it to him, which he willingly did, and that my Lord ſhortly after ſent him a moſt civil Letter full of thanks, both in his own and Mr. Chillingworth's name for that ſmall preſent, telling him that that little Book had ſaved him a moſt tedious labour of reading almoſt twenty great Volumes*, and then tells another ſtory of Mr. *Chillingworth*; and I confeſs when I read this notable diſcovery, and knew that I was no great ſtranger to the tranſactions which had been in that time in that company, I could not ſuddenly comprehend what his meaning or purpoſe was in making that relation, but I quickly found that all his meaning was, under the ſtile of his *Noble Dear Lord* (as in truth he deſerved from him the higheſt expreſſions of gratitude he could utter) to traduce the memory of that *incomparable Lord*, and to cauſe him to be thought a *Socinian*, and I cannot enough lament that he hath found credit enough with two or three Peſons

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of the *Church of England* (who I am ſure never knew, I think never ſaw that *excellent Perſon*) to take upon them to aſperſe a *Noble man* of the moſt *prodigious learning*, of the moſt *exemplar manners*, and *ſingular good nature*, of the moſt *unblemiſhed integrity*, and the *greateſt Ornament* of the Nation, that any Age hath produced, with the Character of a *Socinian*; Mr. *Creſſy* well knows that before that time of his Journey into *Ireland*, in the Year *One thouſand ſix hundred thirty eight*, that *Noble Lord* had peruſed, and read over all the *Greek*, and *Latine Fathers*, and was indefatigable in looking over all Books, which with great expence he cauſed to be tranſmitted to him from all parts, and ſo could not have been long without Mr. *Dallies Book*, if Mr. *Creſſy's* preſenting it to him, had not given him opportunity to have raiſed this ſcandal upon his memory, nor could that Book have been ſo grateful to him, if he had not read the *Fathers*; For Mr. *Chillingworth*, if Mr. *Creſſy* had not been very wary in ſaying any thing that might redound to the honour of any of the *preſent Prelats*, he cannot but know that the *preſent Arch-Biſhop* of *Canterbury*, had firſt reclaimed him from his doubtings, and they were no more

more, nor had he ever declared himself a *Catholick*, except being at S. *Omers* amounts to such a Declaration, before ever he was sent for by *Arch-Bishop Laud*; and I am very much deceived, which I think I am not in that particular, if Mr. *Chillingworth's* Book against Mr. *Knott* was not published before the time of Mr. *Cressy's* Journey in *thirty eight*, into *Ireland*, and I know had been perused by him, and therefore Mr. *Dallies* Book could not interrupt him in the study of the *Fathers*, nor induce him to fix his mind upon *Socinian grounds*, which now serves his turn to reproach all men, and the *Church of England* it self, for refusing to believe his miracles, or to submit to that authority to whose blind guiding he hath lazily given up himself, and all his faculties; Yet he does so much honour to *those grounds*, that he does confess, that they obstructed a good while his entrance into the *Catholick Church*, the contrary whereof I know to be true, as much as a negative can be true, and that he never thought of entring into the Religion he now professes, till long after the death of the *Lord Falkland*, and Mr. *Chillingworth*, nor till the same *rebellious power* that drove the *King* out of the *Kingdom*, drove him likewise

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from the *good preferments* which he enjoyed in the *Church*, and then the *neceſſity*, and *diſtraction of his fortune*, together with the *melancholick*, and *irreſolution in his nature*, prevailed with him to bid farewel to his own reaſon and underſtanding, and to reſign himſelf to the conduct of thoſe who had a much worſe than his.

If the having read *Socinus*, and the commending that in him, which no body can reaſonably diſcommend in him, and the making uſe of that reaſon that God hath given a man for the examining of that which is moſt properly to be examined by reaſon, and to avoid the weak arguments of ſome men, how ſuperciliouſly ſoever inſiſted upon, or to diſcover the fallacies of others, be the definition of a *Socinian*, the party will be very ſtrong in all Churches; but if a perfect deteſtation of all thoſe Opinions againſt the *Perſon*, and *Divinity of our Saviour*, or any other doctrine that is contrary to the *Church of England* (and the *Church of England* hath more formally condemned *Socinianiſm*, than any *other Church* hath done, as appears by the *Canons*, of *One thouſand ſix hundred and forty*) can free a man from that reproach, as without doubt it ought to do: I can very

very warrantably declare that that *unparallel'd Lord* was no *Socinian*, nor is it possible for any man who is a *true Son* of the *Church of England*, to be corrupted with any of those Opinions. But in truth if Mr. *Cressy* hath that Prerogative in *Logick*, as to declare men to be *Socinians*, from some propositions, which he calls Principles, which in his judgment will warrant those deductions, though he confesses *he does not suspect the Doctor will approve such consequences, yet he is confident with all his skill he cannot avoid them*, that is, he is a *Socinian* before he is aware of it, and in spight of his teeth; this is such an excess in the faculty of arguing, as must make him a *dangerous Neighbour*, and qualifies him excellently to be a *Commissioner of the Inquisition*, who have often need of that kind of subtilty, that will *make Heresie* which they cannot *find*; All this invention is to perswade his new friends, of that which they call the *old Religion*, that his *old Friend's Religion* is *new*, that they have no *reverence* for *antiquity*, no regard for the *Authority of the Fathers*, and only make use of their *natural reason* to find out a *new Religion* for themselves; whereas in truth whoever will impartially, and dispassionately make the

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enquiry, ſhall find that there is no one *ſubſtantial controverſie* between the *Roman*, and the *Church of England*, but what is matter of *Novelty*, and hath no foundation in *Antiquity*, and that the *Fathers* are more diligently read, and ſtudied in *our Church*, than they are in *theirs*, and *more reverence* is paid to them *by us*, than *by them*, though neither they, nor we, nor any other Chriſtian Church in the World, do ſubmit or concur in all that the *Fathers* have taught, who were never all of *one mind*, and therefore may very lawfully have *their reaſons* examined by the *reaſons of other men*; This that I ſay concerning the *reading*, and the *reverence* paid to the *Fathers* ought to be believed till they can produce one *Prelate*, or *Member* of the *Church of England* who hath ever uſed ſuch contemptuous words of the *Fathers*, *Ego*, *ut ingenuè fatear*, *plus uno ſummo Pontifici crederem*, *in his rebus fidei myſteria tangunt*, *quàm mille Auguſtinis*, *Jeronymis*, *Gregoriis*, &c. *Credo enim & ſcio*, *quòd ſummus Pontifex in his quæ fidei ſunt non poſſe errare*, *quoniam authoritas determinandi quæ ad fidem pertinent*, *in Pontifice reſidet*: which are the words of *Cornelius Muſſus* an *Italian Biſhop*, and much celebrated amongſt them for

for his extraordinary learning, in *Epiſ*
ad *Rom.* cap. 14. pa. 606. *Michael Medina*
a man as eminent in the *Council of Trent*
as any who ſate there, in the debate
whether a *Biſhop* was Superiour to a
Presbyter, jure Eccleſiaſtico, or *jure Divi-*
no, when they who ſuſtained the former
alledged Saint *Jerome*, and S. *Auguſtine*
to ſupport their opinion, *Medina* ſaid a-
loud, *Non mirum eſſe ſi iſti, & nonnulli*
alii Patres, re nondum eo tempore illuſtra-
tâ, in eam hæreſim incidiſſent; How would
Mr. *Creſſy*, and his Friends inſult, if a
Doctor of the *Church of England* ſhould
publiſh in Print by the authority of the
Church, *Illud aſſerimus, quo juniores &*
perſpicaciores eſſe Doctores, & contra ha-
quam objectant multitudinem, Reſponde-
mus (inquit) ex verbo Dei, Exod. 23. Injus-
dicio plurimorum non acquieſces Sententiæ
ut à vero devies, and yet they are the words
of *Salmeron*, a man of great learning a-
mongſt the *Jeſuits*, and confeſſed of all
men to be ſo, in *Ep.* ad *Rom.* 5. diſ. 5.
pa. 468. How would they triumph upon
the modeſty of one of our Clergy, if when
he had reckoned up the opinions of many
of the *Fathers* upon a difficult Text of
Scripture, he ſhould conclude, *Sed ſi mul-*
quoque ſententiam avet audire, liberè fa-
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bor, *in nulla prorsus earum, meum quale-cunque judicium acquiescere*; and yet these are the words of *Maldonate* in his *Commentary* upon the 11 verse of the 11 ch. of St. *Matthew*, *Qui est minimus in regno Cœlorum major est Johanne Baptista.* The question is not whether these very *eminent Men*, and *great Scholars*, for such they were, said well, and reasonably, but whether they who assume this liberty, should reproach us who never mention the *Fathers* but with *veneration*, and rarely dissent from them, but when they dissent from one another, for taking less liberty, or whether they do ingenuously to desire the People should believe that they are so severe observers of the Doctrine of the *Fathers*, that they never tread out of their steps.

Why may it not become the *Church of England* to use the same expressions which *Cardinal Cajetan* so long since did in his *Preface* to his *Commentaries* upon the *Books of Moses*, in his excuse for having rejected many expositions of the *Fathers*, *Solis sacræ Scripturæ authoribus, reservata authoritas hæc est, ut ideo sic credamus esse quia ipsi sic scripserunt?* Why may it not become any *particular member* of that *Church* in a *particular point*, it may be but

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in a *particular expreſſion*, to differ from a *particular Father*, when *Petavius*, who had as exactly read the *Fathers*, and was as great a *Maſter* of *univerſal Learning* as this Age hath produced, preſumes to ſay, *Multa ſunt à ſanctiſſimis Patribus, præſertim à Chryſoſtomo in homiliis aſperſa, quæ ſi ad exactæ veritatis normam accommodare volueris, boni ſenſûs inania videbuntur*, in *Epipha.* pa. 244. Theſe, and very many more of the like animadverſions, and detections by *Monſieur Dallie*, anger, and vex Mr. *Creſſy*, and his *new Friends* much more than any diſreſpect he is guilty of towards the *Fathers*, of which they cannot aſſign one inſtance; all that he ſays, beſides the mentioning them always with all poſſible reverence, is no more than what Mr. *Creſſy* ſays of them, and of the *four firſt general Councils*, and which indeed was the cauſe of *Mounſieur Dallies* writing that Book, that thoſe *Holy men*, nor the *times in which they lived*, knew any thing, or had heard of any of the points, eſpecially in *controverſie* between us, and the *Church of Rome*, and therefore that it was a vain affectation to appeal to them for a *deciſion*; I do not much wonder at any thing Mr. *Creſſy* ſays, upon this argument, for he owed to himſelf ſome extraordinary

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obſervation, to make his tale of preſenting that *unluckie Book* (as he calls it) of Mr. *Dallie*, to *My Lord Falkland*, and which he ſays *perſwaded Mr. Chillingworth to have a light eſteem of the Fathers*; but I cannot but admire, and grieve, that he hath ſo much credit with any Member of the *Church of England* how obſcure ſoever, as to perſwade him to have the ſame opinion, and thereupon to aſſume the Licence, and the raſhneſs to aſperſe (as far as his Talent can contribute unto it) the memory of that moſt loved, and moſt eſteemed *Lord Falkland* (whoſe name he is not worthy to paſs through his mouth) with the odious reproach of being a *Socinian*, and that when no Perſon of the *Church of Rome* hath had the courage in ſo many years to attempt the anſwering that Book *de uſu Patrum*, one of the *other Church* ſhould think it neceſſary to take the quarrel upon him, and without any reaſon, or any inſtance of moment, reproach Mr. *Dallie* with his light eſteem of the *Holy Fathers*, in language not in any degree decent: nor was the matter, or the manner at all neceſſary to the other part of his Book concerning the *Church of England*; nor can any Man who is diſpoſed to make that inquiry, meet with a great-

greater encouragement to pursue it, than by having read that Book of Mr. *Dallies.*

I am glad I am now come to Mr. *Cressy's Conclusion*, which is not long, and consists in a *softer* and more *civil* kind of *scolding* than the other parts of his Book, but with the *same bitterness*, and hath in truth in it somewhat of ingenuity a man would not have expected; for after so many reproaches almost in every Page of his Book of being a *Presbyterian*, an *Independent*, an *Hypocrite*, indeed all the calumnies cast upon him, which a *good Wit*, and an *ill Nature* can suggest; he confesses at last that the Doctor in one of his Books, and the place he cites, declares, *That the Church of* England *upon the greatest inquiry he can make, is the best Church of the World*, which is a greater and fuller vindication of him for all the contumelious aspersions cast on him, and a more ample and clear testimony, because it is more innocent, that he is a *true Son* of the *Church of England*, than any Mr. *Cressy* can produce of his being a *Roman Catholick.* Will any *Presbyterian*, or *Independent*, or *Anabaptist* make *that Declaration?* he well knows they neither can nor will whilst they retain the Principles of their Parties, and they cease to be

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of either Party as ſoon as they make *that Declaration*; he confeſſes that the Doctor hath ſubſcribed, and ſubmitted to, and practiſes all that Church requires of him, and hath farther unprovoked given this ample teſtimony to it, that he was not obliged to do, and which no man can give, that is divided in his affections, and equally inclined to another Church that differs from it; and yet he is ſo jealous of the honour and ſecurity of the *Church of England*, that *Church* that he hath *Apoſtatized from*, that *Church* that he hath *traduced* and *reviled* with all the *ſcurrility of Langnage*, of *this Church* in which he will not permit a *poſſibility of Salvation*; he is ſo careful, that he will not allow the Doctor to be a *Member of it*, but adviſes like a loving Father, the *drowſie* and *ſleeping Prelates*, to be watchful over him as *a Spy* and *treacherous Perſon*, who whilſt he perſwades them (poor ſimple Creatures) that he will be a *Champion* for their *Church*, endeavours all he can to *deſtroy* and *undermine it*. How will Mr. *Creſſy* anſwer to his *Superiors* this prepoſterous zeal of his own behalf of a Church the moſt odious, and the moſt formidable to them, that when it is even almoſt undermined by Officers of its own, who are truſted to ſearch and ſurvey all its

Vaults and moſt ſecret Avenues, ſo that it is upon the point of falling, by taking away the ſtrong ſupporters which have hitherto upheld it, and erecting rotten or mouldering Pillars in the place, and all this benefit and advantage may be loſt or prevented by his fond and unſeaſonable advertiſement, if the King and the Biſhops have prudence enough to make good uſe of it, by driving away or diſcountenancing ſuch a perfidious and unskilful Champion. May they not from hence apprehend, that as he came to them upon a ſudden and unexpected, ſo that he is upon thoughts of returning to the Church for which he hath ſo much care, and entring into a kind of correſpondence with his Adverſaries, by giving good counſel how to behave himſelf better? But how comes it to paſs that this miſerable Doctor who he yet ſeems to think may mean well to be ſo ſtupidly cozened and deceived, that inſtead of complying with his engagement to defend the Church, *he hath betrayed her, and the whole cauſe to all the Fanatick Sects which have ſeparated from her, & with moſt horrible cruelty ſought her deſtruction, and with her the ruine of Monarchy?* All this tragical demoliſhing of foundations conſiſts in this, that he allows all ſober inquirers

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to be for themſelves *Judges* of the *ſence of Scripture* in *neceſſaries*, and *Judges* likewiſe *what points* are *neceſſary*. This ſaying of his hath betrayed the cauſe of his Church, and *left her in a moſt forlorn condition, tottering upon foundations & principles, which to Mr.* Creſſy*'s certain knowledge were not extant, at leaſt not known in* England *thirty years ſince.* Let it be in the firſt place obſerved (and it is ſure worthy to be obſerved) that this moſt pernicious Propoſition, which hath in ſuch an inſtant brought the *Church of England* into ſuch a *tottering condition*, is not made uſe of, nor ſo much as taken notice of by any of thoſe *enemies* of hers, the *Presbyterians*, *Anabaptiſts*, or *Independents*, who have been ſo vigilant and induſtrious ſo many years to make her *totter*, and yet now the work is ſo near done to their hands by a *ſecret friend*, who is the more able to do them good, by his not pretending any affection towards them; neither of them will put their cauſe upon that Propoſition, nor apply it to their own deſigns, and therefore it is poſſible that it may not be altogether ſo dangerous to the Church, as he would have it ſuppoſed to be, and of which it is probable he would not have given notice if he had in truth thought it to be *dange-*

rous. In the next place let us examine whether the Doctor himself cannot make another and better interpretation of his own words, than his *implacable enemy* hath done; all good *Physicians* compound their *Antidotes* according to the nature and malignity of the *poyson* that their *Patients* have swallowed. Now the *poyson* that Mr. *Cressy* and his *lurking Brethren* usually bait their Traps with, and by which they catch most of their prey is, Their confident denouncing *damnation* against those, and all those who are not of *their mind*, that is, who are not received into the *Church of Rome*, and not intirely submit to all her dictates: That the *Scripture* consists in *dumb letters*, which cannot declare its *own meaning*, and therefore is liable to be misinterpreted by the *wit* of *bold* and *presumptuous men*, as the Founders of all *Heresies* have been; and therfore they can only be safe who receive and conform themselves to that *interpretation of Scripture* that the *Church* (in the custody of which it is deposited) *hath given* and declared to be *Orthodox*. That *that Church* is the *Church of Rome* where there constantly resides a *Supreme Magistrate*, who, in case any *new Opinions* shall start up to the prejudice of *Religion*, which have not been enough convinced by *former*

definitions

definitions of the *Church* hath full authority committed to him by *our Saviour* to *declare* and *determine* what is *agreeable* or *contrary* to the *ſenſe of the Scripture*, ſince it cannot be ſuppoſed that *our Saviour* would *conſtitute* an *Officer*, and not indue him with all *neceſſary faculties*, or not *qualifie* him ſufficiently for the *diſcharge* of ſo great a *truſt*; and from hence they reſolve, that the greateſt *danger of damnation* is not from the *commiſſion* of thoſe *ſins* againſt which the *Spirit of God* hath ſo plainly denounced it, but in an *obſtinate preſumption* in contradicting the opinions or directions of the *Catholick Church*, and refuſing to ſubmit to the authority of the *Vicar of Chriſt*, who hath the unqueſtionable power to *bind* and to *looſe*, to *pardon* and to *condemn ſins*, having the *Keys of Heaven*, and of *Hell*, and therefore whilſt they will depend upon him, and put themſelves under his protection, they cannot but be ſafe.

This is the *common Poyſon* which theſe men carry about them to adminiſter to thoſe who they find moſt like to be deluded, and in the *compoſition* of it there are ſome *ingredients* according to the *humour of the Compounder*, which cannot be according to the *Catholick preſcription*, ſince

that Soveraign Power of their *Supreme Magistrate* the *Pope*, is not, nor ever will be acknowledged to be an *essential part* of the *Roman Catholick Religion*. Let us now see what Antidote the Doctor hath provided for the prevention or expulsion of this poyson; to confirm men in their absolute confidence and dependence upon the Scripture, the force and vertue whereof that poyson would enervate; he says, *That it is repugnant to the nature of the design, to the wisdom & goodness of God to give an infallible assurance to persons, in writing his will for the benefit of mankind, if those writings may not be understood by all persons, who sincerely endeavour to know the meaning of them, in all such things as are necessary for their Salvation, and consequently there can be no necessity supposed of any infallible society of men, either to attest or explain those writings amongst Christians*; and this, and no more than this is the sence of that, which contains all that confusion which Mr. *Cressy* thinks must bring confusion upon his *own Church*, as into that of the *Roman*, and from thence the Doctor proceeds to shew how *incompetent a Magistrate* they have chosen to determine all *differences in Religion*, which he proves by such arguments, as are very natural for the proving thereof,

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and for the anſwering, and avoiding where-of we ſhall be compelled anon to take notice of Mr. *Creſſy*'s admirable artifice, and dexterity; Now if the Doctor hath for want of skill in diſcerning conſequences, made choice of an *improper medium* to prove that which he hath a mind to prove, God forbid that there ſhould be ſuch *Tragical effects* to attend that argumentation, as the *deſtruction of Church* and *State*, and it would be as unreaſonable to condemn an argument, that he who uſes it thinks to his purpoſe, becauſe it was never uſed till within *thirty Years*; One man ſays that the Scripture is ſo very difficult, that no man can underſtand it, without repairing to the advice of an Adverſary, who will tell him the interpretation of it, to which he is to conform, let the advice be never ſo contrary to his own judgment and reaſon; The other anſwers that the underſtanding all the places of Scripture is ſo difficult, that men had need to conſult very much about it, yet that whatſoever is neceſſary towards ſalvation is contained in ſuch eaſie places of Scripture, that every man who ſincerely inquires to know the meaning of them, may eaſily do it, and is ready to name thoſe places in which there is no difficulty, nor any difficulty hath yet been pretended,

tended, the believing of which, our Saviour himſelf hath declared to be enough for Salvation: Oh! but (ſays he) the conſequence of this Propoſition makes every man the *Judge* of his *own Religion*, and he may be of *what Religion he pleaſes*; The queſtion is not, what the conſequence is, which few men agree upon, one conſequence ſeeming natural to one, and another to an other, but whether the averment be a good anſwer to the other ſuggeſtion, when an other more weighty argument is urged, an other anſwer ſhall be applied, without the reach of his conſequences, and yet the Doctor hath never ſaid, *that no man hath need of any information, or advice even in the eaſieſt places of Scripture*, and ſo *that Coblers and Laundreſſes may chuſe a Religion for themſelves*, nor doth believe that any ſober or ſincere inquirer, will fail in asking advice of thoſe to whom he ought to repair, if that which ſeems to others moſt eaſie, appear hard to him, nor can any man appear to himſelf to be a ſober, or ſincere inquirer, without inquiring to help his ill underſtanding, and then even the *Laundreſs* or the *Cobler* will be out of Mr. *Creſſy*'s reach by his arguments of damnation, which will manifeſtly appear to them to have no foun-

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dation in Scripture, but to be a presumption against it.

Certainly it is a new way, and a new Law imposed upon the handling of Controversies, and was not in practice thirty Years since, that a man can no sooner apply a proposition (let it be new, and not known to be urged before) towards the confirmation of a Principle in *one Religion*, or towards enervating a Principle in *an other*, but that Proposition is called a *Principle*, and thereupon all the ill consequences are deduced from it, that may serve turn to asperse his Person, wound his reputation, and to make the unhappy man who hath not been sharp-sighted enough in *Logick* to discern those consequences, nor consents to any one of them, be looked upon and abhorred as a *Socinian*, or if that be thought worse, of a *Turk*; for the consequence by well stroking, will be stretched as well to *the one*, as to *the other*, and the case of this *unhappy disputer* is the more miserable, because though he intends very honestly, and acknowledges none of the consequences, that is only by his ignorance of what passes in his own mind, which a cunninger man than himself hath discovered, and assures him, and can easily prove that he

he doth believe that, which he proteſts he doth not believe, by which no *Claſſis of men* ſeem to be liable to *ſo many woes*, as they who make *falſe Syllogiſms*, and they who cannot diſcover when they are falſe, for both theſe will be perplexed with ill conſequences, according to the mercifulneſs of the *ſubtle man*, who hath the handling of the man, and the matter. If I will not ſubmit to the authority to which Mr. *Creſſy* will ſubject me to, becauſe he ſays the Church requires my ſubjection, and I tell him that it is an *irrational claim*, and my reaſon cannot therefore ſubmit to it; If I will not believe what he hath in his hand to be a *flint*, when he ſuffers me to *handle it*, and to *put it* into my *mouth*, becauſe my ſenſes tell me that it is a *piece of butter*: I am preſently concluded to be a man, who will examine all matters relating to Religion by *natural reaſon*, and make my *outward Senſes* the *ſole judges* of the *Myſteries of Faith*, and of the *interpretation of Scripture*, and therefore I am a *Socinian*, and do neither believe the *Trinity*, the *Incarnation*, nor the other *Elements* of *Chriſtianity*, and therefore no Name can be bad enough for me, nor is it any matter what I ſay. And after all this, I am no *Socinian*, and I do believe the *Trinity*, the *Incarnation*, & all the

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other *Elements of Religion*, and my reaſon obliges me to believe them, becauſe they being all matters of fact, are manifeſted by ſuch evidence, that I cannot ſuſpect, nor can my reaſon contradict, though all the parts of it, it cannot comprehend. Doth not the moſt *abſtracted reaſon* oblige me to believe that the *Scripture* contains nothing in it, but what is *true*, when I have as great a manifeſtation as the ſubject is capable of, that it is the *Word of God*, and therefore it muſt be *true*; yet when Mr. *Creſſy*, or the *Pope* himſelf (as he frequently does in all his *Bulls*) applies a Text of Scripture to a very light, or erroneous purpoſe, the ſame reaſon may enable and warrant me to declare, that ſuch an interpretation is not reaſonable, & therefore it is to be rejected; Muſt that greateſt faculty that God hath beſtowed upon mankind, (and therefore beſtowed it upon him that he may judge by it) Reaſon, be laid aſide or caſt away, becauſe there are ſome few things above the reach of it? and yet even when that is true (for it is often thought to be true, when it is not, and that ſome things are above reaſon which are not) *reaſon* ſhall contribute more to that obedience that is requiſite, than any *ſtupid reſignation* to *ſuch Authority*, as every day betrays it ſelf in ſome *weak* or *wilful determination*.

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It is more than probable that very many learned and pious men may be so partial to the Doctor, as to believe that he is equally skilled in *Logick*, and to foresee all *consequences* which may *naturally follow* from any *Proposition* or *Principle* he makes use of, and that he can make it evident that none of those *direful consequences* do result from them, which Mr. *Cressy*'s subtilty doth discern, and if this should be so, his friends will have cause to wish, that he had not been so transported with passion; for two Principles which he hath made choice of out of thirty (whereas if half the other twenty eight sufficiently evince what he would have, his work is done) which the Doctor for his ease had abridged in the end of his Book, that he hath upon the matter left all the rest of his Book, at least those parts which are most dangerous to the *Roman allegation* unanswered and unexamined, and that he hath made too much haste to his conclusion, and to his triumphant Declaration on his own behalf, of the right and justice whereof he makes so little doubt, that having treated his Adversary with that meekness from the beginning of his Book, he charitably concludes with giving him good counsel upon

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the peril of his damnation; and truly the manner of his excuſing his ſo brief anſwering his Book, that is, his not anſwering it at all, is very well worth the taking notice of. It may be the Doctor was conſcious to himſelf of having ſaid many particulars throughout his Book, which had not been urged above thirty years ſince; and upon the petulancy of Mr. *Creſſy*, and ſome other of his friends, were now become neceſſary to be preſſed, and therefore was ſo wary, as to quote *Catholick Authors* to juſtifie all that he alledged, the Controverſie being upon matter of fact, which need no other proof on his ſide, than the authority he cited, and which in truth is not capable of any other anſwer, but that he hath alledged ſomewhat that is not true. But that he ſays plainly he will not examine, for he *obſerves in the Doctors Book a world of quotations out of Authors he never ſaw, nor intends to ſee, containing many diſmal ſtories, and many ridiculous paſſages of things done or ſaid by ſeveral Catholicks in former, and ſome in later times*. He ſays, *If he had a mind to examin & ſay ſomthing in anſwer to them, an impoſſibility of finding out thoſe Authors muſt have been his excuſe; but he hath a better excuſe than that, for if the Doctor would have lent him thoſe Books*

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out of his Library, he ſhould have thanked him for his civility, but ſhould have refuſed to make uſe of his offer; for to what purpoſe would it have been to turn over a heap of Books to find out quotations in wch neither the Church or himſelf is concerned? Not concerned, he ſays, *though they had been opinions or actions even of Popes themſelves; it is to him all one whether his allegations be true or falſe*, &c. *pag.* 172. which is one of the moſt haughty reſolutions and declarations for a man who doth in the next Page call for an applauſe for having ſo clearly overthrown his Adverſary, that hath been heard of; all thoſe quotations are the *teſtimonies* of *Catholick Writers*, which prove ſomewhat that Mr. *Creſſy* denies or contradicts, ſomewhat that he and his friends have confidently affirmed; and by doing ſo, have obliged him to produce that evidence, the truth whereof he will not vouchſafe to examine, becauſe it is all one to him, whether the allegations be true or falſe. An admirable anſwer! He thinks it very reaſonable to magnifie his Religion upon *Viſions*, and *Apparitions*, and *Miracles*, but cares not for *quotations* out of *Catholick Authors*, of *diſmal ſtories* & *many ridiculous paſſages* of things ſaid and done by *Catholicks*, which are therefore cited

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to prove the frequent and common *deluſi-ons* in thoſe *Viſions*, and *Apparitions*, and *Miracles*, it's all one to him, whether theſe allegations be true or falſe. That is very ſtrange, if he ſhould ſay that in all times the *Popes* have conſtantly been the Protectors of all vertue and chaſtity; can any anſwer be more pertinent, than the teſtimony of all the *Catholick Writers* of that time, that after a world of other impieties committed by him, a *Gentleman of Rome* found *Pope John the Twelfth* in bed with his wife, and killed him? Can it be all one to him whether this allegation be true or falſe? Is it poſſible that he is not concerned in the opinion and actions of *Popes*, whoſe perſons he declares as a point of *Catholick Religion* to be neceſſarily believed to be the *Conſervators* of the *purity of Religion*, and the *Determiners* of any *Hereſie* that ſhall ariſe or ſtart up; and he hath ſtill that comfort, that he is aſſured, *That never Pope yet how wicked ſoever did bring any Hereſie into the Church*; now is not he concerned (though I cannot blame him for not daring to peruſe or examine the Records of ſuch deviations) when he is put in mind of *Pope Liberius*, who though he did not bring *Arrianiſm* into the Church, did ſupport and maintain it, when he

found it there, and being *Pope*, became *Arrian*, which may perſwade a man to believe that our Saviour did not depute him as his Deputy to determine Controverſies in Faith. Theſe and much other vexations of this kind he preſerves himſelf from by his firm reſolution not to examine any of the Doctors quotations; but whether he be ſo abſolutely unconcerned in them, whether they be true or falſe, ſhall be left to his own Party to judge.

Nothing will concern Mr. *Creſſy unleſs the Doctor will undertake to demonſtrate that it is unlawful, or but conſiderably dangerous to be a Member of a Church where any perſons do or have lived, who have been obnoxious to errors, or guilty of ill actions*; and in this he hath wiſely provided for his own eaſe, for he is ſure the Doctor will not undertake to make any ſuch demonſtration, and yet it may be it is one of the beſt arguments by which he hath gained moſt of the Proſelytes he hath made. There is great difference, as hath been ſaid before, between *remaining in a Church*, where many errors are received and practiſed, and ill actions are committed, and *leaving* and *renouncing a Church* upon pretence of ſome errors in it, to run into another Church which

which hath the ſame, or greater errors. But the difference is yet greater between *errors in a Church*, and *errors of a Church*, errors and vices committed, and practiſed *in a Church*, and errors and vices committed and practiſed *by a Church*, ſuch as the Church it ſelf knows to be errors, and many men believe the *Church of Rome* guilty of many of thoſe. I will not mention the common objection of the *worſhipping of Images*, which the Church carefully diſclaims, and takes it very ill that *any Catholick* ſhould be thought *ſo brutiſh* as to *worſhip an Image* in *wood* or *ſtone*, and yet the ſufficient evidence of that *brutality* prevailed with ſome *Emperours* and *General Councils* utterly to ſuppreſs them, and take them out of all Churches; and very pious and learned *Catholicks* have ſince, and ſtill do very heartily wiſh that they were aboliſhed for the ſcandal it brings upon the Church: For let that declare what it will, nothing is *more notorious*, than that more than the common people do *literally* and *really* pay *adoration* to the *very Image*; nor are they without reaſon to perſwade them that there is a peculiar vertue in it; for why ſhould the *Saint* be more propitious in one place than another, if the addreſs were only to the *Saint*, and not ſome advantage

in the *Image it ſelf?* Why ſhould ſo many *more Miracles* be done by *our Lady* in one place than another, inſomuch as there is no *Catholick Province* but hath *diſtinct Images* of her, which receives more *remarkable viſits* than others, and works more *wonderful effects?* Who can read the life of S. *Bernard*, and find him with that fervour and vehemence in his devotion before a *Crucifix*, that the *Image bowed it ſelf*, and with both the arms *imbraced him*, and then returned to the ſtiffneſs of its poſture? This is teſtified in the moſt authentick account the Church hath of *his life*; but there are too many particulars in the *lives of the Saints* to charge the Church with believing, and therefore it may be wondered at that they are ſo much countenanced. But the inſtance I would inſiſt upon is our *Ladies Houſe at Lauretta*, which is alledged to have remained ſtill at *Nazareth*, till after the year *twelve hundred*, (time enough to have reduced the greateſt Palaces into duſt) but that after that time (ſome *Catholick Writers* name the year when it begun its *journey*) it was taken by *Angels*, the *very houſe* in which ſhe lived, and had received the *ſalutation* from the *Angel*, and carried to a *Mountain in Dalmatia*, and at three ſtages more, whereof one

one was a *Wood* belonging to a Widow named *Lauretta*, many years reſt intervening, it was brought to, and left in the place where it *now ſtands*, and where it is covered with the moſt *rich* and very *beautiful Church*, which for the good Widows ſake, in whoſe Wood it reſted ſome years, is called *Lauretta*, and where *her Image* and *her Houſe* receives *viſits*, and very *rich Preſents* from all parts where the *Catholick Religion* is profeſſed, for the reception and entertainment whereof a good *Town* is built, ſeveral *Religious houſes*, *Pilgrimages* made thither from far and near, and hereby that people may without going ſo far as *Nazareth* ſee the houſe of our *Ladies abode*; the Church in Plate and Jewels is richer than any other in the World; not to ſpeak of the incredible number of *Miracles* which have been wrought there ſince the miraculous coming of that Cottage thither. I dare not ask Mr. *Creſſy* whether he doth believe this wonderful voyage or progreſs, becauſe I dare not ſay he doth not, ſince he hath brought his reaſon and his judgment into ſuch a marvellous captivity; but I would preſume to ask whether the Church, as it can be contracted into that denomination, (for if the *Pope* be enough the Church to declare Hereſies,

and determine Controverſies which are yet undetermined, methinks he ſhould be Church enough to anſwer queſtions, and in this particular he is more concerned, for being a Soveraign temporal Prince in his own Dominions, as well as the Supreme Prelate, he is in ſome degree anſwerable for the diſcretion and the good manners, as well as the Religion and the Faith of his Subjects:) May we ask whether it may be preſumed that he and his *Conſiſtory*, with which he conſults in matters of importance, that he doth believe this Miracle, or may it be preſumed he doth not? To ſay he doth believe it, is to accuſe him of ſuch an impotency of underſtanding, as the moſt *illiterate Frier* is hardly guilty of, as to imagine that a thing ſo *monſtrous in nature*, and ſo *impertinent* as to any *pious* or *prudent effect*, can be true. To ſay that God can do as much, is an anſwer that may as well ſupport the moſt *notorious fiction* that is in *Ovid*'s *Metamorphoſis*; and it may be as well replied, that God if he had done it, would have provided ſome ſuch *Witneſſes* in the way, as ſhould have made it manifeſt that he had done it; whereas they who have been at ſo prodigious a charge in beautifying and inriching that *little manſion*, have not

yet

yet been able to purchaſe *one Record* of ſo long a voyage, but ſatisfie themſelves that they who take the pains to come thither, do eaſily believe it, whereas more go thither to ſee thoſe who do pretend to believe it, than to ſee *the Relique* that draws men thither.

I never ſpoke with any *Roman Catholick* who knew ſo much of the ſtory as I have here mentioned (for moſt that have been there, or have heard of the ſtories of it, have heard no more than that *our Ladies own Houſe* is there, and for ought they know *Nazareth* may be within three miles of it) who hath pretended to believe it, he was not bound to it, it was not of *Divine faith*, it might be of *humane* and *Hiſtorical faith*. I ask him whether he believes it as much as he doth that *Julius Cæſar* was *Emperor of Rome*? That he cannot ſay neither. In a word, *moſt Catholicks* laught at it, as much as I do, and many of them are as angry at it; ſo that I ſuppoſe it may become us to conclude, that the *Pope* doth not believe it to be *true*, or rather that he knows it to be a *fiction*; and if that be ſo, with what conſcience and ſincerity can he ſuffer, or indeed permit ſuch a *Pageantry* to be acted in his Territories to the

deluſion of ſo many millions of Chriſtians, and to the ſcandal and *opprobrium* of Religion, in expoſing the dignity of the *Mother of our Lord* to ſo much deriſion, only for his own benefit and advantage; for it's no ſmall revenue that accrews to the *Pope's Exchequer* by the viſitation and adoration of that *Manſion of our Lady*. Many come to *Rome* in a year for no other reaſon than that they may worſhip *our Lady at Lauretta*, and many go thither immediately without going to *Rome*, as lately a great *Eccleſiaſtical Prince* did, and returned without ſo much as ſeeing the *Pope*, after he had for the cure of his *Hypochondriack indiſpoſition* liberally preſented *our Lady* with as many Jewels as are worth above *five thouſand pounds Sterling*, which ſhe could not but receive very graciouſly, yet his infirmity hath increaſed ever ſince, though it may be his Preſent hath much added to the devotion of the place; for the ſight of the richneſs of the *Copes* and *Plate*, and other *Utenſils* is a great part of the buſineſs of the *Viſitants*: Though it was a very *pertinent ſcoff* upon the occaſion that was uſed by a *Legate in France*, who was afterwards *Pope* himſelf, when he paſſed in State through that Kingdom, and found all paſſages thronged with people, who

upon

upon their knees implored and expected his *benediction*; he repeated it often, with the usual Ceremony of making the *sign of the Cross*, with these reiterated words, *Si vulgus vult decipi, decipiatur*; however I say, it might be a proper *benediction* for such occasion in the high-way, yet to induce men to so *solemn Pilgrimages*, and to the performance of so *solemn acts* of *devotion*, there ought to be some such *solid* and *substantial foundation* of it, as may be a support to *real piety*, which can hardly be imagined in this case; and I cannot tell whether it were not rather to be wished that the *Pope*, and *Cardinals*, and *Prelates* of the *Roman Court*, did at the expence of their reputation really believe all that *Machine*, than suffer it to be shewed without their own believing it at the expence of their *sanctity*, at least of their *ingenuity*. Nor could it seem strange to any man, if an honest man of a good understanding, who hath not been moped in his education with such discourses, and hath in the pursuit of his own satisfaction fallen into some doubts of things practised in his own, shall, if he had no other exception to it, refuse to cast himself into the arms of such a Church that seems to believe, or without believing to countenance such an imposture,

or

or any other thing contrary to *common ſenſe*, and repugnant to all *motions of Piety.*

Mr. *Creſſy* will not part with the Doctor without kindly putting him in mind of his Souls health, and that being a genuine *Engliſh Proteſtant he will find an Excommunication denounced, ipſo facto, againſt all ſuch as ſhall (in the manner there expreſſed) openly oppoſe any thing contained in the Nine and thirty Articles, in the Book of Common-Prayer, and of Ordinations of Biſhops and Prieſts, &c. which Excommunication* (he ſays) *is there declared to remain in force, till the Offender repent of his wicked error, which he ought to revoke*; Having told him this, he wiſhes him to *reflect upon his Book called Irenicum*, long ſince publiſhed by him, and *comparing it with the Conſtitutions of the Church, ratified with an Excommunication*, & thereupon to *aſk his conſcience whether he hath not incurred that Excommunication, ſince his guilt having bin publick and notorious, no repentance, no retractation appears, &c.* He foreſees that himſelf (who hath ſo often ſubſcribed to thoſe conſtitutions, and ſo often taken thoſe Oaths which accompany them) will be thought liable to that Excommunication, having

having so apparently renounced all the obligations, and shewed no other repentance than in a constant reviling and malice towards the Church in which he received his Baptism, and therefore to clear himself from reproach, he declares that the Doctor cannot doubt of the validity or legality of that Excommunication, he for his part may, so the Doctor is to look only to himself; But if Mr. *Cressy* had not been in great haste, as it cannot be denied that he hath used great expedition in his conclusion, he might have thought himself obliged for the more full conviction of the Doctor to have alledged those particulars in his *Irenicum*, which have involved him in *that Excommunication*, and then that that Book was published by him after he had subscribed to the *Thirty nine Articles, &c.* neither of which he hath done, nor I believe will ever be able to do; I confess I have not the *Irenicum* now in my reach, and therefore must only resort to Mr. *Cressy* himself for a vindication, and methinks he contributes very fairly to it in a testimony he gives him (*pag.*100.) without any purpose of good will towards him, where he says, *It cannot be denied, but that the Doctor did not, during the late calamities, joyn in the clamor for destroying the Church, he was no root,*

and

and branch enemy, but on the contrary generously undertook their defence, & with great boldneſs told his then Maſters (in his Irenicum) *that though Epiſcopal Government, and Ordinations, as likewiſe Deans and Chapters (which anciently were the Biſhops Councils) were not neceſſary, nor perhaps convenient at matters then ſtood, yet neither was their utter deſtruction, they might if the ſtate pleaſed be retained without ſin*; in all which he believes he hath laid an indelible reproach upon the Doctor, but I muſt tell him, that he hath therein given a larger teſtimony of the Doctor's courage, and affection to the Church, than all his revilings will be able to deface; For a *young Scholar* who had then no obligation to the Church by Oaths or Subſcriptions, and knew little of the conſtitution of the *Church of England*, to tell his Maſters (as he juſtly calls them) who had newly *Murthered their King*, and perſwaded the People to believe that *Biſhops* were therefore ſuppreſſed becauſe they were *Anti-chriſtian*, that they might ſtill be retained without ſin, was ſuch a flat contradiction to the Doctrine they would have the People be taught, that he ſhewed more courage in ſaying ſo, than all the *Engliſh Catholick Clergie* ever expreſſed, who owed as much Allegiance

to

to the King, or would be thought to owe as much, as any of his other Subjects, yet never wrote one line, or publiſhed one Opinion againſt whatſoever the Rebels ſaid, or did; He might well ſay that *Epiſcopal Government, and Ordination were not neceſſary as matters then ſtood*, in a Government whoſe foundation was laid in the moſt *precious blood* of the *King*, and the moſt *horrid Sacriledge*, and *Murthers* that were ever perpetrated by Chriſtians, and when no *honeſt man* would, or could be made a *Biſhop*; But it is too much countenance to Mr. *Creſſy*'s unwarranted calumnies to take pains to abſolve the Doctor from his aſperſions, who ſtands an object of *reverence* and *eſteem*, with all men who have *either* for the *Church*.

However ſuch is Mr. *Creſſy*'s modeſty, that for the excellent performance of his task, he *deſires no other Judges but the Prelates of the Doctor's own Church*, which could have been no excuſe for me to interpoſe my *poor opinion* in the matter; but when he ſo frankly calls upon any *indifferent Reader to judge between them two, whether with better ſucceſs he hath defended the cauſe of the Church of* England *againſt the Church of* Rome, *or he* (Mr. Creſſy) *the cauſe*

cauſe of the Doctors own Church againſt himſelf, I may hope that I may be looked upon as one of thoſe indifferent Readers who is called upon or authorized by him to ſpeak my opinion in the matter, and upon that ſuppoſition I do aſſure him upon the reputation of an *old Friend*, that he hath very much hurt his own Church, in his very paſſionate, and uncomely way of defending her, and in ſeeming to look upon ſome very *Excentrick Lives* in the eſtimation of moſt learned Catholicks, as *eſſential parts* of their Religion, and to make ſuch *Miracles*, and *Dreams*, and *Apparitions*, the very *Foundations* of the *Romiſh Faith*, which the moſt credulous in the Church do but believe are poſſible to be true; and the wiſeſt, and moſt learned think never to have been: and laſtly in undertaking to anſwer a Book, which upon his own, or his Aſſociates clamor was neceſſarily to be full of citations of *Catholick Authors*, and *Teſtimonies*, contrary to what he averred, and without applying any anſwer to them, to declare *that he will not examine them, nor cares whether they are true or falſe*. So that his whole Book conſiſts in nothing elſe (beſides the petulant, and inſolent language) but finding fault with the method of the Doctor's arguing, and his making uſe of

new,

new, and *other Principles*, than have heretofore been insisted upon in arguments of this kind, and leaves all the material parts of the Book unanswered, which possibly may make his Superiours believe that he hath not performed the task they imposed upon him very laudably; For the Doctor having solidly discharged all that can be expected from him, he needs no such private, and obscure testimony as mine, which can do him no good, but he hath the acknowledgment of the *King* himself, and the *Church*, whose *worthy Champion* he deserves to be esteemed, and it is like he performs the work the better, because Mr. *Cressy*, and so many of his Associates are so much offended, and do so bitterly inveigh against *his Principles*, and all for the *novelty of them*; that is, he says somewhat that hath not been said before, and which they are not provided to answer, which is rather an argument that all disputing is to little purpose, and that it is time to give it over, because neither Party is reformed, than that what he says is easie to be answered; there will be every day *new Principles*, *new Arguments* to inform, and convince, and convert those who obstinately persist in *old Errours*; They who are but moderately versed

ſed in the Controverſies about the *Subſtantial points* in difference between the *Proteſtants* (I mean which are common with all Proteſtants) and the *Church of Rome*, cannot but find that the *Romiſh Champions* have quite *ſhifted the Scene* in all their Arguments upon the moſt *material matters*, and have found *new Mediums* to ſupport their cauſe; They are viſibly weary (all but the *Jeſuits*) of inſiſting upon the *Popes Infallibility*, you ſcarce meet with an Argument from it in any Book that is Printed, nor can you engage them in it upon diſcourſe; They are with great difficulty drawn into the matter of *Tranſubſtantiation*, but preſently ſhelter themſelves under the ſhadow of their Church, and if they cannot avoid enlarging upon it, they neither uſe Argument, or anſwer that ever *Bellarmine* relied upon, being not ſatisfied with much he ſaid in that point, or *Purgatory*, or ſome *other matters* which he hath handled more at large; inſomuch that it hath been obſerved theſe many years, that *Bellarmine's Controverſies* are ſo gathered up, that they are not eaſie to be procured amongſt the *greateſt Book-ſellers*, and if they are ever reprinted, they will paſs a *ſevere expurgation*. In theſe varieties, and lawful changes of the

the method, and order of diſputation amongſt learned men, which cannot but be adminiſtred by the often ſaying and repeating the ſame things, which are often evinced by a *new Medium*, after it hath been long unmoveable by *an old*, why ſhould it only be unlawful, or incongruous in the Doctor, or any other Writer in defence of the *Church of England* to introduce *new Principles*, if they will better contribute to the maintenance of *old truths*, and which it is plain doth ſtagger them, and forces them to fall upon the Perſon, and decline the matter? yet I am contented for the ending all diſputes which are full of obſtinacy, and uncharitableneſs, to concur in the reference, and how ill ſoever Mr. *Creſſy* and I have agreed from the beginning of his Book hitherto, I am intirely of his mind in the matter, and very words of his concluſion, *That there is a horrible depravation in the minds, eſpecially of Eccleſiaſticks, which depravation can now only be cured by the wiſdom and power of the Civil Magiſtrate*, and to his wiſdom and ſeverity I leave it.

I have now waited upon Mr. *Creſſy* to the end of his Book, and I think

have not left any clauſe in it of any importance, unanſwered; and before I conclude, I ſhall obſerve Mr. *Creſſy*'s own method in giving him ſome Counſel, and Advice, without taking much notice of his Poſt-ſcript, in which there is little addition of new matter, but from the ſame temper of ſpirit ſome variety of bitterneſs, with ſome new very ill words; He wiſhes that *if the Doctor thinks not himſelf obliged in Conſcience by breaking all Rules of piety and humanity to do all manner of deſpight to his Catholick fellow Subjects, he would hereafter pleaſe to abſtain from reviling, and blaſpheming Gods Saints, or traducing the moſt divine exerciſes of contemplative Souls more perfectly practiſed only in Heaven*; Alas! the Doctor wiſhes and deſires that all the *Engliſh Roman Catholicks*, againſt whoſe corrupt opinions he hath with much *ſtrength of reaſon*, and very *little paſſion*, writ very weightily, but never againſt their Perſons, would be his *Fellow-ſubjects*, give that evidence, and ſecurity of, and for their fidelity, as their *Fellow-ſubjects* do; That they would diſclaim all kind of *ſubjection* to any *other Soveraign*, and which till they do (and which the *Catholick Religion* cannot hinder them from doing) they cannot reckon

reckon themſelves, nor be accouted by others, his *Fellow-ſubjects*; And I do heartily wiſh (not without ſome apprehenſion) that Mr. *Creſſy* hath not by breaking all rules of modeſty and diſcretion, brought more prejudice upon the Perſons of his *fellow-Catholicks*, than all the Doctor's want of humanity hath done; It was a little too ſoon to awaken all the *Proteſtants of England*, that they might diſcern in what an ill condition they muſt be in, if that *Catholick Spirit* that diſcovers it ſelf unwarily in him, and others of his fraternity, ſhould have any prevalence, or much countenance in the State. To his *blaſpheming, and reviling Gods Saints* ſo abſurdly charged upon him, enough hath been ſaid before, nor is there evidence to induce the moſt charitable man to believe that all thoſe are *Gods Saints*, which ſtand in Mr. *Creſſy's Kalender of Saints*, and it was very unadviſedly done that only one ſingle line was not expunged, if there was no more that gave the occaſion of mentioning *Saints*, and *Miracles*, and *Enthuſiaſms*, which extorted from the Doctor all thoſe animadverſions, which put the other into ſo much rage and fury, that for the ſupport of that one only line, he hath

writ this whole Book, that in every line is full of nothing but *Miracles*, and *Saints*, and *divine exercise of contemplative Souls*; which by his favour, is as *new a Principle* to defend the *Romish Religion* by, as any the Doctor hath introduced against it, and surely contains more of that kind of Learning, than all the Books of pure, and solid Controversie that have been written since *Luther* begun his Separation, as if he had a mind to put the *verity* of the *Lives of the Saints* in issue, and to be strictly examined, from which affectation I suppose his Superiours will divert him, that *they* and *their Miracles* may be left to their own repose: And for his most *divine exercise of contemplative Souls, more perfectly practised only in Heaven*, which is another *new Principle*, and which, and the like, must unavoidably be examined by *new Methods*, and *Argumentations*, it would be much better to leave those *obscure contemplations* to the Persons who delight in them, and find relief by them, which we may charitably hope is better understood by them, than comprehended by us; but if they will not keep their *Cipher* privately to themselves for their mutual correspondence and conversation, but

will

will constitute a *new language* in *old works*, for the information, and amazement of other men, and will be then offended, and shortly after condemn them for being without the effects, which pious Souls naturally produce; they should not take it ill, if men who patiently hear what they say, do in truth believe that they themselves are without any *clear notions*, and can draw *no sence* out of that *mist of words* in which it is concealed. *Mental Prayer* (which they would fain make their imaginations understood by) is a faculty every devout man comprehends, it signifying no more than performing that *in thought*, which is otherwise done *in speech*, and thoughts are as plain, and easie to be understood as words can, and whoever cannot express plainly and clearly to an other man whatever he thinks, rather *dreams* than *thinks*; but because the very *noise of words* do very often, at least with some men, *disturb*, or *interrupt*, or *divert the thoughts*, they do pray very allowably, and effectually, and it may be more powerfully, who apply themselves to God, by fixing their *silent thoughts* upon *God*, and upon what they desire of Him, without using any words at all, and this is *mental Prayer*, which probably may keep

the mind more, and longer bent towards God, than the pronunciation of words will enable or suffer it to be; and yet I doubt it must have *frequent intermission*, and *relaxation*, and *contemplation* may hold its vigour longer upon *other Arguments* than in the exercise of *Prayer*.

Men are not to be blamed, and it may be less in our Country, which hath and doth still suffer by men and women too of *disturbed fancies*, who pretend to *Revelations* and *Illuminations*, and such *Enthusiasms*, not only to introduce many *extravagant opinions* in *Religion*, but to warrant and justifie *unquiet* and *seditious actions* in the *State*, from some *light within*, which they insist upon in large discourses of words hudled together, the meaning whereof other men cannot comprehend, and therefore when they meet with this spirit revived again in the Writings of some *modern Catholicks* within the space of nine and twenty or thirty years, which had layn quiet, or much quieter for four or five hundred years, and scarce a mention of them in the common Catholick Writers of those times, it cannot be wondred at, that men are not willing to give any countenance

nance to those *infusions* which have so often been discovered to be meer *delusions*, or that many who have read all *Mother Teresa's Visions* and *Ecstasies*, and accidentally meet with some *well exercised Quakers*, are apt to think their stile very like, because they comprehend the sence of both alike; and as it is some argument against the difficulty of a Book, that it is translated into any other Language, than that in which it is writ; so when it is translated into very many Languages, and understood by none, or by very few who are not suspected for ignorance in the Language, it is a great discouragement to *the Reader*, if it be no reproach upon *the work*, and I believe and hope that it is a Fate *Sancta Sophia* will not undergo, by being translated into as many Languages as *Mother Teresa* hath been. But it may be that the objection which Mr. *Cressy* unwarily says, keeps women from being admitted for witnesses of Miracles in the Canonization of Saints (in which he finds he was grosly deceived) may be a good qualification of them for the receiving and applying extraordinary Illuminations and Revelations. *Naturally* (he says *pag.* 68.) *imagination is stronger in them than judgment, and whatsoever is esteemed by them to*

be pious, is easily concluded by them to be true; and I must confess I have found more *Nuns* and *Religious Persons* who seem perfectly to understand that *Dialect*, than any *other Catholicks* with whom I have conversed. I confess I am so unwilling to think lightly, or speak pleasantly of any expedient that may possibly in other men advance devotion, that I am most unwillingly drawn again into the discourse of it, since I now find by casting my eye upon a little Treatise written by a friend of Mr. *Cressy*'s or by *himself*, to illustrate that subject, that I am totally incapable of understanding it; for though Mr. *Cressy* confesses that *many persons even in the Catholick Church have been seduced by the Devil and their own pride, to pretend to lights received from God, which were either the effects of a distempered fancy, or suggestions of the Devil*, which his friend likewise acknowledges, and seems prepared to give advice how the one shall be discovered and distinguished from the other, in which I would have been very glad to be instructed, but am utterly disappointed by the first conditions that he establishes towards the discovery, which is, *That the persons who pretend to Visions and Illuminations must necessarily be Roman Catholicks*, because he lays it a ground

ground indiſputable, that *all pretences and appearances of that kind in any perſons of a different Faith, are infallibly Diabolical*; which is ſo full a contradiction to the right of another ſort of Enthuſiaſts, who to many men ſeem to make their claim with *as much reaſon*, and think that every inſtance that is urged out of the Scripture by this *new Author* of all the *Infuſions*, and *Viſions*, and *Illuminations*, and *Revelations* from the Creation to the end of the Revelation, may be as well applied to *their juſtification*; as for that of the *Roman Catholicks*, I am reſolved to be no farther engaged in the Argument, but for ever take my leave of it.

I am confident the Doctor is ſo willing to gratifie Mr. *Creſſy*, that he will deny him nothing that is reaſonable; but it is not a juſt requeſt, when himſelf hath declared in his Book that he will not examine one quotation which the Doctor hath with notable induſtry and punctuality ſet down to prove all he hath averred; and that it concerns not him whether they be true or falſe; he now requeſts him in his Poſtſcript, that *he will not hereafter abuſe the world by fathering on the Church the Exotick opinions of particular School-men*, (it was his

his part to have shewed what School-men, and what opinions the Church hath rejected) *and by representing the Churches Doctrines lamely, falsely, and dishonestly*, which he says, is *his enormous faultiness committed in his last Book through every one of the points mentioned by him, which*, he says, *may be visible to all heedful Readers*; truly the more shame for him, that would not have that advantage against him, when he was without any other, but he says, *irrefragable proofs are making ready of this, if the Searchers would be quiet*, and let the Printers work; but it is an even lay the want of that discovery will be always laid upon the *Searchers*, though they cannot prevent the coming out of any thing else they have a mind to publish. And it may seem strange after his confession in his Book, that all is required in and by the *Church of England*, is comprehended in the *Articles*, and *Canons*, and *Book of Common-Prayer* well known, and published; he would have it thought in his Postscript that they know not where to find Doctrines, for no other Doctrines we defend, and he shall do well to declare by what authority the *Catholicks of England* conform themselves to the *Council of Trent* that hath never been received in *the Kingdom*

Kingdom, as it hath not been in ſome *Catholick Countries*, and therefore is not obligatory there; nor muſt he think he anſwers this queſtion, by ſaying that all Catholick Countries have received all that is of the *Eſſence of Religion*, and reject only ſome *Canons* which are *indifferent*; for if any thing remains indifferent after the determination of the Council, and may therefore be rejected, it is manifeſt that the Juriſdiction is not in the Council, though confirmed by the *Pope*, but in that Power that rejects it, and judges of the indifferency. For his invitation of the Doctor to a Chriſtening, that a Colledge in *Cambridge* may have another name given to it, than it is now called by S. *Bennet*, or *Corpus Chriſti Colledge*, the wit of it is enough anſwered, when taken notice of.

The laſt Paragraph of his *Poſtſcript* is a pure piece of *Oratory*, and may be in imitation of no worſe an *Orator* than *Cæſar* himſelf, who when he had tryed all fair and foul means, threats, and promiſes to draw *Cicero* to his Party, and found it was impoſſible to engage him to be active againſt *Pompey*, he only conſidered how to make him *Neutral*, to ſit ſtill without doing any thing in the quarrel, and writ

to

to him, *Neque tutius, neque honestius reperies quidquam quàm ab omni contentione abesse.* So Mr. *Cressy* after he hath heaped more ill words upon the Doctor, and applied more reproachful Epithets to his grave and learned person, and stile, than hath been gathered together in so small a Volume within these nine and twenty years; he concludes his Postscript with *desiring him to consider that Almighty God commands us to love Peace and Truth,* and then gravely imforms him how they ought always to go together, and lest his too civil address to him should more work upon him, than would become an Adversary; he quickens him for the better application of his Text, by telling him, that *since he hath demolished all Tribunals in Gods Church which might peaceably end controversies, and had endeavoured as much as in him lay to banish peace eternally from among Christians, it was expected from him that he should give some testimony to the world, that he is at least a seeker and promoter of truth*; and so proceeds very Rhetorically to perswade him that he doth not himself believe any thing that he says to others, because he is too reasonable a man, and of too great abilities to think that *such a Book as his last can convert any Catholick, who cannot read without*

Zach. 8. 19.

out trembling at the blaſphemy of it, and without a horrible averſion from one, who would make their Church and their Faith odious. Indeed I believe they will ſuffer very few of their Proſelytes to read that or any other of his Books, which may open their eyes, or inform them of the darkneſs they are in. If Mr. *Creſſy*'s word may be taken, as no doubt it will, he will tell them of *blaſphemies* that may make them *tremble*, though he hath not in his whole anſwer named one; but if a man will not (that is, cannot) give credit to all the ſtories which are told of S. *Bennet* and S. *Francis*, he is ſtreight a *blaſphemer of Gods Saints*, as he who will not ſubmit to the authority of the *Biſhop of Rome, demoliſhes all Tribunals in Gods Church, which might peaceably end Controverſies, and endeavours to baniſh peace eternally from amongſt Chriſtians*, whereas it is only *that Tribunal* that hinders and obſtructs the *peace*, which, but for *that Judicatory*, would be generally embraced.

The counſel I would now give to Mr. *Creſſy* will conſiſt in two kinds, the firſt with reference to *himſelf* purely, the ſecond with reference to the *cauſe*: If he thinks fit any more to write againſt the

Church

Church of England, which I do not dis-
swade him from, that he will state truly
and clearly the difference between it and
the *Church of Rome*, which he hath never
yet done. I advise him to remember that
he hath been a *Member* and *Son* of the
Church of England, cherished and educated
in her, during the most vigorous part of
his age, and that he owes to that education
all the learning he hath; I will charitably
believe that he saw, or thought he saw
good reason to withdraw himself from her
Communion, and that he is satisfied in his
conscience, with his present state of *sepa-
ration*; let it be so; why should that hin-
der him from living fairly and civilly to-
wards her? It is an ungenerous thing to
fall from *streight embraces* to *publick rec-
lings*. Men of honour after they have con-
tracted friendships with each other for a
long time, and afterwards find cause from
some mutation in manners, and upon dis-
covery of infirmities with which they can
no longer comply, to live at a greater dis-
stance towards each other, to repose less
confidence than they used to do, and by
degrees to grow strangers; they yet re-
tain such a *decent behaviour*, that standers
by can scarce discover any alteration of
affections in them; they are never heard

to ſpeak ill, to traduce, or diſgrace one another, and believe that it is a debt and duty due to their former friendſhip never to undervalue each others parts, or to bring the honour of either into queſtion; common prudence, and good breeding prevents thoſe exceſſes; and methinks in *Religion* the ſame temper ſhould have a greater influence, and Mr. *Creſſy* ſhould for his own ſake allow ſome beauty to have been in the Church that did ſo long detain him, and not deſire to render her ſo ugly and deformed, as takes away any excuſe from any body for ſtaying ſo long in her company. This I expected from his *natural genius*, and from the *converſation he frequented*, where bitterneſs of words was never allowable towards men whoſe opinions were very different; and if any new illumination hath perſwaded him that ſuch urbanity is not conſiſtent with the zeal that Religious diſcourſes ſhould be warmed with, he ſhould ſuſpect it for deluſion. He hath an excellent example given him, by a *Catholick learned* and *Reverend Biſhop*, the preſent *Biſhop* and *Prince of Condun*, who treats an enemy more inferiour to him, and more liable to reproach, than the *Church of England* can be imagined to be to Mr. *Creſſy*, with ſuch condeſcen-

condescension and humanity, as if they stood upon the same level with him. And no question *those strokes* make a deeper impression upon all ingenuous men, than *louder blows*, and are with more difficulty repelled. Whereas Mr. *Cressy*, like a rude and blustering wind, disturbs all sorts of men who stand near him, offends and provokes all *Classes* of men with his unnecessary choler. What can the *King* think to see his *Laws* and *Government* so vilified by his scornful expressions, to hear his *Royal Ancestor*, whose Obsequies were kept and observed at *Nostre Dame in Paris* with the highest solemnity by the first great King *France* ever had, in spight of the *Pope's Excommunication*, called a *Tyrant* by one of his own *Subjects*? What can all the *Protestant Nobility* and *Prelates of England* think to see the *Ecclesiastical* and *Civil Laws* of the *Church* and *State* despised and trampled upon by a man who could not live an hour in that Air but by the *Kings mercy*? What must all the peaceable and well-affected *Catholicks of England* think, who have enjoyed so long tranquillity by the King's grace and favour, to find the calm they were in interrupted by the boisterous and unskilful noise of one of their *own Preachers*, and to hear

hear and see a jealousie kindled of their loyalty and good meaning, by the impetuous breath of a *Religious man*, that if it be not allayed by their prudence, may devour and destroy their chiefand most beautiful habitations. Mr. *Cressy* therefore shall do well and wisely henceforward to demean himself with more temper and civility towards the Church, and all the members of it, of whose clemency and gentleness he may yet stand in need; and if his *passion* will not suffer him to live as a *Friend*, let his *discretion* prevail with him to live like a *Neighbour*, at least like an *old acquaintance*, as long as he thinks it convenient to enjoy the benefit of their quarters.

The advice that I give Mr. *Cressy*, with reference to the *matter* is, That he will contract the Controversie into what concerns the *Church of England* solely, and to say all he can against the *Articles* and *Policy* thereof, and not to make any *sallies* against *Presbyterians*, *Independents*, *Anabaptists*, or other *Sectaries*, who declare as great animosity against the *Church of England*, as that of *Rome* hath always, and therefore are more like to agree together. And the first question that is pro-

per and pertinent to be debated, and which determination will go very far towards the reconciling all inferiour particulars is;

I. Whether a *National Church* hath power, with the *approbation* and *authority* of the *Soveraign*, to remove any errors or inconveniences which have been practiſed in that Church, either by an *Original corruption*, or by *degenerating* from what might at firſt be innocent, into *ſuperſtition* or *ſcandal*; and whether the *long reception* and *continuance* of what is *erroneous* or *miſchievous*, can reſtrain the *Soveraign power* from reforming it, when he finds it neceſſary, in the ſame peaceable order and method, as he provides Laws in other caſes for the *well Government* of his *Kingdom*?

II. Whether whatſoever is not of the *Eſſence of Chriſtian Religion* inſtituted by *our Saviour* himſelf, or declared or adviſed to be practiſed by *the Apoſtles*, may not lawfully be looked upon as *Religion of State*, in that it may be altered, or improved, or aboliſhed by the *Soveraign power* for the better advancement of thoſe ends which are eſſential, and which no power

on

on Earth can make alteration in? And whether *Gods promiſe* to his *Church* be not to be depended upon in every *National Church* where learning and piety flouriſhes, that it ſhall not fall into enormous error, whereby Chriſtianity ſhall receive prejudice, and be not more like to advance and propagate devotion in that Church and nation, than any *Foreign power* whatſoever?

III. Whether the *Biſhop of Rome* hath any *authority* given by God in the Dominion, and over the Subjects of *other Princes*, and what authority and power it is, and what obedience and ſubjection it is, which the *Engliſh Catholicks* conceive themſelves bound to pay to him by the obligation of their Religion? It being abſolutely neceſſary for the *perſonal ſecurity* of *Kings* and *Princes*, and for the *peace* and *quiet of Kingdoms*, that it may be clearly made manifeſt, what the *authority* and *power* is, that a *Foreign Prince* doth challenge in an *other Princes Dominions* contrary to and above the *Laws of the Land*, and *what obedience* it is that ſubjects may pay to ſuch a *Foreign Prince* without the *privity*, and contrary to the *command* of his *own Soveraign*, nor can any general anſwer be ſa-

tisfactory in this point. They who conceive the *Pope* hath a *Temporal* and *Spiritual power* in *England*, must explain what the full intent of that power is, that the *King* may discern whether he hath enough of either as to preserve himself & the peace of the Kingdom; and they who insist upon his having a *spiritual power*, as most of the most *moderate Catholicks* do, without imagining that it can in the least lessen their affection and loyalty to the King, which they do really intend to preserve inviolable, must as clearly explain and define what they understand that *spiritual* to be, which may otherwise be extended as far as the former intend the *temporal* and *spiritual* shall extend; nor in truth can they be secure of their own innocence, of which they think themselves in possession, until they fully know from those who intangle them with distinctions, what that *spiritual power* is, and what *submission* they are bound to pay to it, which seeming to be some obligation upon their Conscience, it is fit they may be sure it cannot involve them in actions contrary to their duties, which they can hardly be secure of, and less satisfie others, till they absolutely disclaim any power to be in him at all with reference to *England*, as they will upon a

full

full enquiry diſcover, that he hath no other in any *Catholick Kingdom*, but what is granted to him by the *Soveraign power*, and the *municipal Laws* of the *Kingdom*, which makes it differ ſo much in all the *Catholick Nations of Europe*, and to be little or nothing out of it.

IV. Whether *Catholick Subjects* in *England* are not bound to give as *good ſecurity* to the King for their fidelity, and peaceable behaviour, as all his *other ſubjects* do, and without which they cannot wonder that they may be made *ſubject* to ſuch *Laws*, and *reſtraints*, as may diſable them from being *dangerous*, when they profeſs to owe obedience to a *foreign Prince*, who doth as much profeſs not to be a friend to their Country, and will not declare what that obedience is?

V. Whether his *Majeſty* may not *juſtly*, and ought not *prudently* to require the *ſame*, or *as full ſatisfaction* and *ſecurity* for their *allegiance*, as *Catholick Subjects* give for their fidelity to *Catholick Kings*; if ſo, how can the *Engliſh Catholicks* under *pretence of Religion* refuſe to declare, that it is in no *Earthly power* to abſolve them from their fidelity

to the King, when no *French Roman Catholick* dares refuse the same, it being a *Catholick resolution* in *France*, and renewed upon the occasion of a seditous Book by a Declartion of the *Sorbone* concerning the *Kings Independency*, in the Year 1663. *Quòd subditi fidem, & obedientiam Regi Christianissimo ita debent, ut ab iis nullo prætextu dispensari possint*; and whether any *Catholick* in *France*, or *Spain*, can refuse to profess that he doth not believe that the *Pope* can depose the King, if the King thinks to require it?

VI. Whether since the *Pope* so lately caused his *Majestie's Catholick Subjects in Ireland* to rebel, and when out of the conscience of their sin they submitted to the King, and subscribed, and swore to the observation of the Articles agreed upon; The *Pope absolved them* from the performance of their *Oaths*, and took upon himself to be their *General* in the Person of his *Nuntio*, and assumed the exercise of the *Regal power* both at *Land* and *Sea*, and imprisoned those *Catholicks*, and threatned to take their Lives who had promoted the peace, and desired to return to the *King's Subjection*; And when

when ſince the Kings *happy Reſtoration*, the *Nobility*, and *Catholick Clergie of Ireland*, thought it neceſſary to preſent ſome Teſtimony of their *future Allegiance* to the King, in which they declared that the *Pope* had no power to *diſpence* with their fidelity to his Majeſty, or to *abſolve* them from any *Oaths* they ſhould take to that purpoſe, which Declaration was atteſted, and ſubſcribed by many of the principal *Catholick Nobility*, and others of the *beſt quality*, and *intereſt*, as likewiſe by ſome of their *Titular Catholick Biſhops*, and many of their *Secular*, and *Regular Clergie*; But complaint, and notice hereof being ſent to *Rome*, the *Pope* was ſo affended at it, that he cauſed his *Nuncio* in *Flanders* to command ſome of the Clergy who had ſubſcribed that Paper to attend him, and threatened to excommunicate them, and *Cardinal Barbaryne* at the ſame time, writ a Letter to the *Biſhops*, and *Clergie of Ireland*, in which he ſignified how much the *Pope* was diſpleaſed that ſuch a ſubſcription, and declaration had been made, and commanded them to diſcountenance, and ſuppreſs the ſame, and take care that it ſhould proceed no farther, and the *Cardinal* added, *That they ſhould remember*

what they well knew, that the Kingdom remained ſtill under Excommunication?

This being the caſe, it cannot but be very neceſſary that his Majeſty ſhould know what opinion his *Catholick Subjects* have of this *Forreign power*, which will obſerve no limits, but of his own preſcription, and will concern all *Roman Engliſh Subjects* to explain their ſence of it, that they may not be thought to deſire only the protection of thoſe Laws, which gives them equal title to whatever all *other Subjects* enjoy, and to be willing to be diſpenced with for performance of all thoſe *obligations* which other Subjects are under; and in conſideration whereof the other benefits are granted to them,

VII. Whether the *Engliſh Catholick Subjects* are not bound in Conſcience to ſubmit to the *Laws of the Land*, in all things which are not againſt the *Laws of God*, and *who* is to be *judge* whether they are againſt the *Law of God* or no, and if Men are forbid to keep Company, or to have converſation with diſſolute, and prophane Perſons, how they can juſtifie the living in continual company with, and in conſtant

conſtant profeſſion of friendſhip to thoſe who they conceive, and believe to be out of a poſſibility of Salvation, and for which (if in truth they do believe it) the ſaying, they may believe as well as hope that they will repent and become Catholick before they dye, when whatever they may hope, they do not in truth believe that they will ever change their Religion, ſo that it is more reaſonable to believe from the learning, reaſon and judgment of many *Catholicks*, that they do not believe it, whatever they are obliged to ſay, or rather whatever others ſay to them, and whether *Proteſtants* who do think that the *Papiſts* do really believe they muſt be damned, are not very excuſable, if they avoid, and decline any commerce, or converſation with them, even to the abſtaining from buying or ſelling with them, or from entertaining any *Servant of that Religion*, ſince it cannot reaſonably be preſumed that a *Servant* can love a *Maſter*, which it is his duty to do, who he doth believe will *infallibly be damned?*

VIII. How Mr. *Creſſy*, and the reſt who

who have received *Orders* in *the Church of England*, can juſtifie, or excuſe their being *re-ordained* after they change their *Relation*, ſince ſo many *Councils* have declared againſt it, and no one for it, and ſince the *ſucceſſion of Biſhops* is as plainly manifeſt in *one Church* as in *the other*, and in truth may be more doubted upon their own grounds in the *Roman*, from the *number* of *Schiſmes*, and the *continuance* of them, in which ſo many *excommunicated Perſons* have been conſecrated *Biſhops*, and they again ordained *Prieſts* under the ſame condemnation, which may be ſuppoſed to have made a great confuſion, by many Mens having conferred *Orders*, who (by their Rules, I ſay) were *Laymen* themſelves; However, what difference can there be aſſigned, why ſuch of the *Greek Church* who come to them, are not *re-ordained*, but thoſe of the *Church of England* are compelled to be?

IX. Whether St. *Peter* exerciſed any juriſdiction, or aſſumed any ſuperiority over the reſt of the Apoſtles, during the *Seven Years* he remained at *Antioch*, as he ought to have done, if the *Supemacy* was annex-

annexed to his *Perſon*, or in the *Four and twenty Years* he reigned in *Rome*, and whether the contrary be not manifeſt by St. *Paul's Epiſtles* to the *Galathians*, not ſo much by the Conteſt that was between *him*, and St. *Peter* about *Circumciſion* even at *Antioch*, in St. *Peter's* own *Dioceſs*, where St. *Paul withſtood him to his face, becauſe he was to be blamed*, which is poorly anſwered by thoſe who ſay, it was in the warmth of diſputation, when all men contradict each other, without diſtinction of quality or degree; But I ſay I do not urge the equality ſo much by that *contradiction* (though it be not anſwered) as by the *matter*, *occaſion*, and *ſubſtance* of that *Epiſtle*, which ſeems to be written principally upon that ſubject: St. *Paul* had converted that People, the *Galathians* from *Paganiſme*, to the *Faith of Chriſt*, and he was no ſooner gone from them to another place, but ſome other Chriſtians (for there was no attempt to reduce again to *Paganiſme*) were inclined to amuſe with Scruples, that they were not throughly informed of the whole faith that was neceſſary, nor by one who had ever ſeen our Saviour, and ſo was not like to be himſelf informed as well as they

they, especially when St. *Peter* preached contrary to what the other taught, so that the weight of what was objected by those, whoever they were, was the incompetency of the Person who had taught them, in comparison of the other, and particularly of St. *Peter*; So that St. *Paul* could not at this time have been ignorant of that *Supremacy*, if there had been any, *this Epistle* being written above *Seventeen Years* after his *conversion*, nor could he have avoided the mentioning of it upon this argument, if he had known it, especially since he writ that Letter from *Rome*, where *Peter* at the same time was, nor could he more clearly have confuted that Opinion than he hath done, except he had believed St. *Peter* himself to have affected it, which he had no reason to do, since he knew who they were who had infused those suggestions; He gives them a short accompt of his own *Apostleship*, and how he had spent his time since, of his first Journey to *Jerusalem*, yet that he went not thither till *three Years* after his *conversion*, and till after he performed many acts of his *Apostleship*, in which he received no direction from any; Of his *Second Journey* afterwards to *Jerusalem* in which

which he takes care that they might not think that he had *any Superiour* there, *To whom we gave place by ſubjection, no not for an hour*; He proceeds then in the ſame jealouſie to make a compariſon with St. *Peter*; *He that wrought effectually in Peter, to the Apoſtleſhip of the Circumciſion, the ſame was mighty in me towards the Gentiles*; *effectually* in *Peter*, *mighty* in *Paul*, a word of an equal energy: and leſt all this might be looked upon as ſpeaking *behind his back*, after he had mentioned the reſpect he had received from the other *Apoſtles*, from *James*, and *Cephas*, and *John*, he tells them, that when *Peter* came to him, *he withſtood him to the face becauſe he was to be blamed*, and the manner of his expoſtulation with him ſeems very rough, as with a man that ſtood upon the *ſame level* with him, not as with the *ſole Vicar of Chriſt*; *If thou being a Jew liveſt after the manner of the Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?* Whoſoever ſeriouſly reflects upon the tampering that had been with the *Galathians* to leſſen their confidence in *Paul*, and the gradations by which he endeavoured

voured to reconfirm them in the ſame faith he had formerly taught them, cannot but believe that the *Apoſtles* had therein a purpoſe to root out any ſuch Opinion of *priority* out of their hearts, eſpecially when in no other place after this there appears the leaſt mention of, or appeal to St. *Peter*, in the many errours and miſ-interpretations of the words and actions of our *Saviour*, and of them in the Life of the *Apoſtles*, from whence many troubles, and great diſorders ſprung and grew up amongſt Chriſtians of that Age.

He ſhall do well to conſider, whether it be probable that St. *Peter* himſelf, or any of his Succeſſors did pretend a Precedency, or Superiority over Saint *John* the *Evangeliſt*, who lived *Twenty Years* after Saint *Peter*, and to let us know when the *firſt Pope* diſcovered his *Supremacy* over other *Biſhops*, and then we know well enough how it was introduced in *Temporalities*.

If

If Mr. *Creſſy* and the reſt of the *enemies* of the *Church of England*, who will not allow any members of the ſame to have any hope, without deſerting their Mother, of a place in *Heaven*, and hardly admit them to be in their wits upon *Earth*, would enter upon the diſquiſition of theſe particulars, which are warily declined in all their Writings, or very perfunctorily handled, the *foundation*, *doctrine* and *diſcipline* of that Church, would be in a ſhort time utterly overthrown and demoliſhed, or worthily vindicated and ſupported in the judgment of moſt learned and diſcerning men; and there can be but two reaſons why they ſhould decline this method, which they ſhould the rather imbrace, becauſe all other have proved ineffectual, and in near two hundred years, the *appeal to Fathers* and *Councils*, or *Scripture* it ſelf, hath not reconciled many perſons in any one controverted particular, but thoſe two reaſons, ſo unwarrantable that they will never be owned, will never ſuffer them to admit the method, and purſue it cloſely. The firſt is, that if they ſhould proceed in this ingenuous and ſubſtantial way, they would be cut off from thoſe common places in which they are only verſed,

verſed, and by which they are ſupplied to urge all things which have been thought heretofore material to that matter, and to reply to what is ſaid of courſe, but eſpecially they will find themſelves reſtrained from that multitude of ill words in which they ſo much delight, of calling thoſe they do not love, and whoſe arguments they cannot anſwer, *Hereticks*, who are condemned already to *Hell-fire*, and from asking the old ſtale queſtion, that hath been as often anſwered as asked, *Where was your Church before Luther*, and from their ſo often vain excurſions upon the voluptuouſneſs of *Henry the Eighth*, whom they would fain perſwade the world to be the *Founder* of the *Church of England*, and all the *reformation* to have been deviſed by *him*. Whereas if they would ſeriouſly ſtudy theſe material points, *the firſt* whereof would go very far towards the facilitating the reſolution upon *the reſt*, they might eaſily diſcern, that no *member* of the *Church of England*, by their own rules can be comprehended within any of their decrees for an *Heretick*, which ſerves their turn only as an angry word to throw at any mans head, whom they deſire to make odious to all *Roman Catholicks*; and they would be as eaſily convinced,

convinced, that we never had any thing to do with *Luther*; that in all those quarrels and wars, which were either occasioned by him, or accompanied his doctrine, there was not a man of the *English Nation* that was ever engaged, and that it was long after *his time*, and not at all by *his model* that the *Church of England* without one sword drawn, and in as peaceable and grave a manner, as ever that Nation hath concurred in the making of any of those excellent Laws, which distinguishes them from all the subjects of the world, in the happiness they enjoy, did reject those superstitions and inconveniences, which they could not sooner free themselves from with those circumstances of justice and peace, and the retaining whereof would have been more for the benefit and advantage of the *Court of Rome*, than for the *Church of England*, or the *good* of that *Kingdom*; and as such alterations cannot be supposed to be made with so *universal a consent*, but that many of all conditions adhered still to the exercise of *their Religion*, with all the circumstances which they had been before accustomed unto, and for which no body suffered in many years, nor till by their treasonable acts and conspiracies they appeared dangerous to the

State: For *King Henry the Eighth* he had ſome perſonal conteſts with *Clement the Seventh*, who was then *Pope*, from whom he received ſuch *perſonal indignities*, as in the opinion of moſt of the Princes of that Age, who had all out-grown the *wardſhip* of the *Pope*, he could not but reſent and vindicate himſelf from; nor did he do it any other way, than his moſt glorious *Catholick Predeceſſors* had always done upon far leſs injuries or provocations, as *Edward the Firſt* and *Edward the Third*, and others whoſe Religion was never ſuſpected, often reſtrained him from exerciſing any authority or juriſdiction in *England*, to which they well knew he had no other *authority* or *right*, but what the *Crown* had granted him, and forbid any of their Subjects to repair to *Rome*, or to receive any *Orders* from thence, which was upon the matter all that *Henry the Eighth* did, and was no more than *Lewis the Twelfth* of *France* had done very few years before, but was ſo far from being inclined or favouring to any *reformation* or *alteration* in *Religion*, that he proceeded as long as he lived with the utmoſt ſeverity againſt all who were but ſuſpected to be averſe from the *Catholick Religion*, and cauſed many of them to be burned as *Hereticks* very few days

days before, having made new Laws for the diſcovery of them ſtricter than had been ever before. And there is no reaſon to believe that he did not die as much a *Catholick* as he was when he writ againſt *Luther*; nor did any *Catholick Prince* forbear to enter into the ſtricteſt alliance with him, notwithſtanding the *Popes Bulls* of *Excommunication*, *Deprivation*, and *Interdiction*; nor was there one *Maſs* the leſs ſaid for it in *England*; and after his death *his obſequies* were with all poſſible ſolemnity obſerved (as hath been ſaid before) in *Paris at Noſtre Dame*, by *Francis the Firſt*, notwithſtanding all thoſe *Bulls* from *Rome*, in all which nothing can be more obſervable, than that the great Emperor *Charles the Fifth*, who had threatned and compelled that weak humorous *Pope* into all thoſe acts of folly and preſumption againſt the King, had no ſooner made him commit that inſolence, but himſelf entred into a ſtraiter *friendſhip* and *confederacy* with the *Excommunicated King*, than had ever before been between them.

The other reaſon why they will very unwillingly expoſe their intereſt to this manner of debate is, That it would *divide their party*, which if they were ſolicitous

only for truth would not prevail with them. Other *Catholick Kingdoms* and *Nations* which differ from one another, as well in the *profession* as the *exercise* of the *Roman Religion*, as the *French* hold a *Council* to be above the *Pope*, and the *Spaniards* the *Pope* to be above a *Council*, and many other particulars; when they come to know that the *Crown* and *Church of England* have established only amongst themselves such an exercise of *Christian Religion*, that in all the substantial and essential points is the same which they profess, without censuring them, or what they find fit to do in *their Countries*, and have only made *such alterations* as by the *constitution* of that *Kingdom* they may lawfully do, and which they find more agreeable to the *manners of the Nation*, and for the *peace* and *happiness of the people*. They will not think themselves concerned in the *policy* of *other Kingdoms*, nor the *Popes authority* so much of the *Essence* of *Catholick Religion*, that they are bound to support all *his pretences* which are different in all those Countries which are most devoted to him, and therefore cannot flow from any *determination* of our Saviour, which would have made it *the same* in *all places*; besides, they too well know, that in all the

particu-

particulars propoſed, the *Catholick Doctors* are not of *one mind*, who are now kept united to them by not knowing the *conſtitution* of the *Church of England*, nor that the *Roman Catholicks* in that Kingdom refuſe to give that *ſecurity* for their *duty* to the *King*, and for their *peaceable* and *good behaviour*, as all other their *fellow ſubjects* chearfully give, and as are required of all by the *Laws* of the *Kingdom*; and if they would perform that common duty, it is very probable that there appearing no more danger to threaten the State, from them, than from other men, thoſe Laws which the iniquity of *their forefathers* brought upon them by their *conſpiracies* and *treaſons* may be *ſuſpended* towards their *innocent Children*, until ſuch time as their *peaceable demeanour* and *good carriage* ſhall make it appear juſt to be *aboliſhed*. This expedient for the reaſons aforeſaid, will be obſtructed by the *Religious* and *regular Clergie*, who have ſo abſolute a *dependence* upon the *Pope*, that they are in truth *ſubjects* to no *other Prince*: and probably ſome few of the *ſecular Clergie* may concur with them, though *more of them*, if they can diſcern any ſecurity to themſelves in *diſclaiming* the *Popes authority*, which few of them look upon, as of the *Eſſence* of

their *Religion*, and have in their hearts as well as in their profeſſions as ſincere purpoſes towards the King and his People. However I know not why all the *Lay Catholicks* of his *Majeſties Dominions* ſhould bind up *their intereſt*, with thoſe who have *different obligations* from them, nor how they can excuſe themſelves from not throughly examining every one of the particular heads propoſed, by which they will receive this benefit and information, that they will clearly diſcern what is *neceſſary* for them to *retain* and *inſiſt upon*, without which in their conſcience (as thus informed) they cannot continue *members* of the *Catholick Church*, and what is ſo much of the *policy of the State*, that is warrantable or unwarrantable, only as it is eſtabliſhed by the *Soveraign authority*, and by this means they will know how to give unto *Cæſar* that which is *Cæſar's*, and to render unto *God* that which belongs unto *God*; the juſt diſtribution whereof is of an equal concernment to all *Chriſtians*, being equally enjoyned by our *Saviour Chriſt*.

THE END.

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